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RELIGIOUS.

Duties of Christians to their Country.

[*Extract from Rev. Dr. Porter's Sermon, in the National Preacher, on the duty of praying for Rulers.*]

"Is it their duty then to become noisy politicians; to cherish angry passions, and mingle in the storms of party strife? No—but it is their duty to pray for "all in authority,"—and to "lead a quiet and peaceable life, in all godliness and honesty." Why is a praying man undervalued by the eager candidates for the public honor? Perhaps the "Shepherd of Salisbury Plain" did more to promote his country's welfare than her first minister of state. But does the *whole* duty of Christian citizens consist in prayer for rulers, and quiet submission to the laws? In a *republic*, certainly not. For the right of *suffrage* they are accountable to their God. Have Christians the same right to think, and speak, and vote, in civil matters as other men? Is it their duty to do so? In theory, no one is hardy enough to deny this; though practically it is denied by multitudes.

The principle which bars out forever an established religion, is a main pillar in the fabric of our national government. This is, perhaps, the only principle in the system in which there is perfect unanimity of sentiment among the people. Every intelligent, pious man, without one exception, as I presume, would now regard an alliance with the state as no more a privilege to the Church, than it was to the three worthies of old to be thrust into the fiery furnace, where nothing but omnipotence could preserve them.

But the pendulum has swung to another extreme. Ambitious and selfish men, perceiving that religion promotes honesty, and that honesty in public sentiment is adverse to their own advancement, maintain that all connexion with religion is dangerous to government. Because allegiance between the throne and the hierarchy once held the noblest faculties of men in chains, and shrouded the world in night, political declaimers have abjured all dependence of government on religion, and have deemed the very existence of religion, at least such religion as exerts any sanctifying public *influence*, dangerous to our free institutions. The silence of good men constrained into acquiescence in these doctrines for the last 20 years, has been gradually giving an aspect to our public affairs, that is ominous to the welfare of our country. The propagators of these doctrines, encouraged by this presumed acquiescence, have proceeded to bolder assumptions, till they virtually say that pious men have nothing to do with politices.—Certainly the pious man should stand aloof from all the rancor of party passions. But is he not a man, a moral agent, a citizen? Can he withdraw all the powers of his understanding, and the sensibilities of his heart from the interests of his country? With these interests are not his own and those of his family identified? Show me that it is no matter to him whether the right of property and of conscience shall be protected or sacrificed; no matter whether his house is secure from the incendiary, his person from the assassin and his country from anarchy, and then I will grant that it is no concern of his under what sort of government he shall live and by what sort of men it shall be administered. While christians have liberty so speak, they will say that he who spurns the obligations of religion is not fit to be a ruler of a Christian country. While they have liberty to vote, they will not vote for that man; because in him there is no adequate ground of confidence.—"Grapes do not grow on thorns, nor figs on thistles." But should the day come when a Christian may not speak or breathe without license from a fastidious party spirit, and when he forfeits his civil rights by doing his duty as a moral and immortal being, it will be idle to talk of liberty in this land of the pilgrims. If he who fears God loses his rights of private opinion in civil affairs; if he may not give his vote and utter his sentiments on public men and measures,—the cause of free government is desperate. The principle fundamentally overturns the fabric of society.—For if the devout Christian has fewer rights as a citizen than the sober infidel, the latter has fewer than the blasphemer and the atheist; and the complete title to citizenship is superlative wickedness.

What is to be said then of the clamor, lately raised, that the church is aiming at civil power? Doubtless the men who have raised it understand their own meaning. If this fear is really entertained by any (and perhaps in some dark corner of the land there may be men ignorant enough to entertain it sincerely) it is the fear of childhood. If it is a mere pretence, it is a wicked attempt to disfranchise Christian principle; to lay godliness under an interdict, and to shut God out of his own creation.—Honesty could not hold up his head in Rome without rebuke, when the maxim was, "This world was made for Cæsar." The church aspires to no secular dominion; it asks from government, but this one privilege, to be protected in religious rights; and in return promises to do for the government, what nothing else can do, and what the church in its legitimate influence cannot fail to do,—namely, to make an atmosphere fit for the respiration of freemen; an atmosphere which will impart firmness to every pulsation of the heart and vigor to every muscle, and the glow of health to every feature of the body politic.

The two Fishers of Men.

A Reverend gentleman, by the name of Whitney, one of the pillars of the church in Connecticut, was in the practice of fitting young men for the ministry; and it so happened on one occasion, that two of these pupils finished their theological studies about the same time, and went forth into the world to enter on the duties of their profession.

They were very different in their tempers and their talents. Isaac was a man of learning and ability; but exceeding meek and modest withal. Ezekiel, was a person of inferior attainments; but full of self confidence, noise and fury. The former was mild and gentle, charitable and forgiving; the latter was harsh and overbearing, severe and relentless. The one was contented, if he could *win* souls to heaven; the other was determined to *drive* them there.

With these differences in talents and dispositions, they set forth upon their ministry. They travelled and preached. They were indefatigable in the discharge of their duties. They were 'instant in season and out of season.' After having completed a mission of two or three years, they returned to their old master—the Rev. Mr. Whitney.

'Well, Isaac,' said the good old man,' 'how have you succeeded?'

'Beyond my expectations,' said the modest disciple; and his countenance brightened as he spoke. 'My efforts have been every where met with kindness, and a disposition on the part of my hearers to profit by them.'

'You have made some converts, then, I suppose?'

'Indeed I hope no person has been made worse by my preaching; and I think I have reason to believe that many have 'turned from the error of their ways to the wisdom of the just?''

'I am glad to hear it, Isaac; I am glad with all my heart,' said the worthy old man, as he grasped anew the hand of his meek and humble disciple. 'And now Ezekiel,' said he, 'let me hear what success you have had.'

'Ah, sir,' said Ezekiel, with a sigh—'I have had no success at all.'

'None at all! I am sorry to hear it.'

'So am I sorry to tell it—but it is none the less true for all that. All my efforts have been thrown away—yea, my best efforts have been like pearls cast before swine.'

'You have not been idle of course?'

'Idle! no, I have preached indefatigably; I have labored day and night in reproving and rebuking sin and its perpetrators and abettors.—Never for a moment have I spared either the one or the other; neither have I opened my mouth, but to warn the wicked of their wickedness, and to point out to them the awful consequences of their estrangement from God, and their perseverence in the paths of inquity. I have set the whole terrors of the law before them in their most frightful shape—I hape pictured in the most glowing colors the miseries of the reprobate—I have—'

'No doubt of it—no doubt of it'—interrupted the old man. 'That you have abundance of zeal, and warmth, and fire, and all that, I have not the least doubt, Ezekiel. But with all these, how happens it that you have had no better success?'

'I don't know, I'm sure,' said Ezekiel, with an air of despondency.

'Well, I will tell you. Both you and Isaac here set out to be 'fishers of men.' In fishing, as in all other employments, some little skill is required to insure success. Isaac has succeeded beyond his expectations: and, I have no doubt, is much the better fisherman of the two.'

'May be so,' replied Ezekiel, with a mortified air—'But I'am sure I've tried hard enough.'

'Granted—but I will show you the difference. Isaac takes a small hair line, with a neat little hook; and makes use of a long slender pole, that will bend every way with the greatest ease. He approaches the stream without a noise, covers his hook with an attractive bait, and carefully dips it in the water. He moves it gently and skilfully to and fro, raises and lowers it alternately, and performs such other manœuvres as judicious anglers best understand. The fish are attracted; they draw around in great numbers; they take the bait one after another; they are dexterously drawn out; and their is the great secret of your friend Isaac's success.

'Now I will give you a picture of your own fishing. You take a stout ten-foot pole; you fasten thereto a cod-line; and to the cod-line you attach an enormous hook armed with a frightful barb that no bait can cover. Thus prepared, you put upon your hook a live scorpion. 'I must certainly take them now,' say you. Accordingly, you rush to the bank of the stream; throw in your hook with violence, and frighten all the fish. Not successful according to your expectations, you become still more rash and violent. You draw out your hook in rage, put on another scorpion, and dash it in again with all your might 'Now,' say you, 'bite, bite, or starve and perish!' The poor timed fish flee from you in dismay—and this, friend Ezekiel, is the cause of your want of success.'

From the Journal and Telegraph.

Regeneration.

The Holy Spirit acts as a Sovereign in producing it.

"The wind bloweth where it listeth." It is not controlled by any agency short of that by which it is created. It is impossible for men to confine it, or change its course. It is for the author of nature alone to send it where he pleases.

That God is a sovereign in all his dispensations, we cannot but admit, unless we deny his infinitely perfect character. That He is a sovereign in the dispensations of his grace, results necessarily from the character of those who are the objects of it. The very idea of grace, includes in it unworthiness in the objects upon whom it is bestowed: it is therefore sovereign in its very nature.

That the Spirit of God acts as a sovereign in the renovating influence which he exerts upon the human heart, is abundantly evident from Scripture. "Of his own will," says the Apostle, "begat he us by the word of truth." And again, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which were given us in Christ Jesus before the world began." The following text also is decisive in favor of the same doctrine. "The wind bloweth where it listeth, so is every one that is born of the Spirit."

The same truth receives an additional confirmation, when considered with reference to the actual experience of men. Even where the same means of religious instruction are enjoyed, there is often a wide difference in the effect that is produced upon different characters. The sermon which has made one man thrill and tremble like Felix, has left another as regardless of eternity, as if it were a phantom. Here is a difference actually made; and unless we admit that man is renewed independently of a divine influence, we must admit that that influence is sovereign.

It is worthy of remark also, that the success of the gospel, in regenerating the minds of men, is not in all cases to be measured by the ability with which it is preached. Who does not know that the ministry of Jesus Christ himself, who was incomparably the best preacher that the world has ever seen, was comparatively unsuccessful? Probably the whole number of those who were converted under his ministry, bore but a small proportion to the number of those who embraced Christianity in consequence of a single sermon from the Apostle Peter. How shall we account for this difference? Why was the preaching of Peter so efficacious, and the preaching of his Master so unsuccessful? The persons addressed were the same, and they had witnessed the miracles both of Jesus and the Apostles, and yet under the preaching of the former, they had remained perfectly insensible, while under the latter, they were pricked in the heart, and led to cry out, "Men and brethren, what shall we do?" We challenge a solution of this fact, and a multitude of others of the same kind, independently of the sovereignty of that influence by which it is effected.

I know it is sometimes said that the doctrine which we are attempting to establish, involves the idea of partiality; that it exhibits the Divine Being as a respecter of persons; but the same objection lies with equal force against many other of the divine dispensations, concerning the reality of which, there can be no question. There is not more sovereignty displayed in the unerring agency which is exerted upon the heart, than in the providential appointment of our external circumstances. If I enquire why it is that my lot was not cast in a heathen land, and that, instead of being a worshipper of Jehovah, I am not bowing at the shrine of an idol, neither reason or revelation returns any other response, than "Even so, Father, for so it seemeth good in thy sight." The sovereignty of God is as really manifest in the distribution of the means of grace, as in the efficacy by which those means are attended.—And the man who would sustain the charge of partiality against the Divine Being in the one case, must, if he be consistent, extend it to the other also. It certainly can admit of no question that the circumstances of the life of every person are arranged and controlled by an infinitely wise providence; and there is as little doubt that the circumstances of some are more favorable to religious impressions than those of others; because some are favored with all the advantages of a religious education, and with a profusion of the means of grace; while others are sunk to the lowest depths of superstition and heathenism. If then, for the sake of rescuing the character of God from the charge of partiality, we deny that He is a sovereign in bestowing the influences of his Spirit, does not consistency require us to go still further, and deny that he makes those differences in our external allotments, which the experience of every day forbids us to doubt.

D.

Profane Swearing.

The extinction of the moral sense is usually very gradual, and the progress of its decline is often marked with great accuracy by the conduct. Every one knows that conscience is originally one of the most active and powerful of all the inhabitants of the human heart, and that she will never yield up her authority till she has sustained a severe struggle. There is nothing perhaps in which this conflict is more clearly marked, then in the progress of a young man, who has had a pious education, towards a habit of profaneness. Though he has been accustomed occasionally to hear the language of cursing from others, the impressions of his childhood are too strong to allow him immediately to copy it. At length in an evil hour, he summons resolution enough to make the awful experiment of uttering an oath; but his faltering tongue and blushing cheek proclaim that there is a commotion and a remonstrance within. Concience rouses up all her energies, and thunders out a rebuke which almost puts him into the attitude of consternation. Perhaps his early resolutions to reverence the name and authority of God come thronging upon his remembrance; or perhaps the instructions of other days, enforced by parental affection, rise up before him; or it may be, that the image of a departed parent, who had trained him up in the way he should go, haunts his busy and agitated mind, and reproaches him with filial ingratitude. He resolves that the dreadful privilege of taking the name of God in vain, has been purchased at too great an expense; and that he will not venture to repeat an experiment that has been so fruitful in remorse and agony. But presently he is heard to drop another oath, and another; and each successive instance the conflict with conscience becomes less severe, till at length the faithful reprover is silenced, and he blasphemes his Maker's name without remorse, and almost without his own observation.

When I see an ingenuous youth taking the first steps in this path of death; when I see his countenance change, and hear his voice falter, and the embarrassment and awkwardness of his manner tell me that conscience is uttering her remonstrance at the very moment when the language of profaneness is upon his lips, I say to myself, poor young man; little do you know what disgrace and wretchedness you are treasuring up for yourself. I regard him as having set his face like a flint towards perdition; and I read on his character, in dark and ominous letters *'The glory is departed.'*
—*Sprague's Lectures.*

Beware of Covetousness.

Covetousness is a vice that not only hardens the heart, and contracts the understanding, but it dries up the streams of benevolence and charity, and totally unfits a man for the social state.

Consider it *in connexion with death and eternity.* No individual of the human family is exempt from death. It is a debt which all must pay. Death is a most formidable foe. His power is irresistible—his attack cannot be repelled, nor can we elude his pursuit. Money can procure you no shelter from this terrible adversary. You cannot bribe the king of terrors; you cannot purchase a covenant with the grave. If the bribe were offered it would be broken. Death will strip you of all your possessions. He will be alike regardless of their glory and their extent.

But how awful is the condition of a covetous man in relation to futurity! God is the supreme good; and his favor and service should be esteemed the highest good and end. But the covetous man makes *money* his supreme good, and its acquisition the chief end of his being. He puts it, therefore, in the place of God. He becomes an idolater; and in a future world will have his portion with murderers and liars, "in the lake that burneth with fire and brimstone."

If there be a word of truth in the New Testament, some preparation is necessary for a future state. But what leisure has an avaricious man to prepare for eternity, when every moment of his time that can be spared, from the seasons allotted to refreshment and repose, is occupied in the pursuit of wealth, and the energies of his mind entirely bent on its acquisition?

Can the love of an infinite being have any place in his bosom? Can there be any delight in God, when all his moral perfections are in direct opposition to this degrading and criminal passion? Can there be any aspirations after heaven, any desire or relish for its pleasures and pursuits, or any efforts made to lay up treasure there, when the whole soul is fixed on the accumulation of riches, in the present state? Can a man love God or worship his Maker, when he adores an earthen idol, and bows down at his feet? Nothing can be more opposite than these courses of action; and nothing more contrary to one another than the happiness of heaven and the love of money. In short, to use the emphatic and impressive language of Scripture, "the love of money is the root of all evil."

The indulgence of this sinful propensity deprives a man not only of the present happiness, but of future felicity. Are there any covetous persons in the present assembly? Are there any such *here?* Then remember that the very earth disowns you, society expels you from its bosom; enshrouded as you are in the darkness of your selfishnss, the rays of humanity do not light upon you; much less can the beams of that glory in which the Deity resides ever illumine or cheer your solitary and desolate spirits!

Remember that you must shortly appear before the tribunal of God. There you will have to render your final account. A God of justice and truth, a being of mercy and goodness, will try your actions. When you will be divested of all the circumstances which wealth commands, and appear before him in the naked simplicity of your moral character. How unprepared, then, will you be to sustain that investigation, or the scrutiny of his eye, who have made money your God, and lived and died in the neglect of "the authority of the blessed and only Potentate!"

ROBERT HALL.

Christian Discipline.

The Christian, in his sufferings, is often tempted to think himself forgotten. But his afflictions are the clearest proofs, that he is an object both of Satan's enmity, and of God's fatherly discipline. Satan would not have man suffer a single trouble all his life long, if he might have his way. He would give him the thing his heart is set upon. He would work in with his ambition. He would pamper his lust and his pride. But God has better things in reserve for his children. And they must be brought to desire them and seek them; and this will be through the wreck and sacrifice of all that the heart holds dear. The Christion prays for fuller manifestations of Christ's power and glory and love to him; but he is often not aware, that this is, in truth, praying to be brought into the furnace; for in the furnace only it is, that Christ can walk with his friends, and display, in their preservation and deliverance, his own almighty power. Yet when brought thither, it is one of the worst parts of the trial, that the Christian often thinks himself, for a time at least, abandoned. Job thought so. But while he looked on himself as an outcast, the Infinite Spirit and the Wicked Spirit were holding a dialogue on his case! He was more an object of notice and interest, than the largest armies that were ever assembled, and the mightiest revolutions that ever shook the world, considered merely in their temporal interests and consequences. Let the Christian be deeply concerned, in all his trials to honor his Master before such observers!—*Cecil.*

Reward of Holy Life.

A generous mind will think no means too hard, which tend to noble and worthy ends; in the prosecution of which, opposition only whets its courage and resolution. So that, doubtless, had we any spark of generosity in us, the vastness and excellency of the end we pursue, would make us despise all difficulties in the way to it. What a meanness of spirit, therefore, doth it argue in us to stand boggling as we do at the difficulties of religion; to think much of spending a few days or years in this world in striving and contending with our inclinations, in consideration and watchfulness, in earnest prayer and severe reflections on ourselves, when we are assured before hand, that at the conclusion of this short conflict we shall be carried off by angels in triumph to Heaven, and there receive from the captain of our salvation, a crown of everlasting joys and pleasures; when after a few moments' pain and labor, we shall live millions of millions of most happy ages, in the ravishing fruition of a boundless good, and after these are expired, have as many millions of millions more to live? What an unconscionable thing is it for us to complain of any difficulty, who have such a vast recompence of reward in our view? In the name of God, sirs, what would you have? Why, we would have heaven drop down into our mouths, and not put us to all this trouble of reaching and climbing after it. Would you so? 'Tis a very modest desire indeed; that is, you would have the God of heaven thrust his favors upon you, while you scorn and despise them, and prostitute his heaven to a company of drones that don't think it worth their while to go out of their hives to gather it. O! for shame, look once more upon heaven, and consider again what it is to dwell in the paradise of the world with God, and angels, and saints, and, in their blessed company, to live out an eternity in the most rapturous contemplations, and loves, and joys; to bathe our dilated faculties in an overflowing river of pleasures, and in perfect ease, health, and vigor of mind, to feed upon a happiness that is as large as our capacities, and as lasting as our beings. Is this a reward of that inconsiderable nature, that we should think much to labor and contend for it; is not the hope of being satisfied forever, a sufficient encouragement to induce us to deny our lusts and appetites a few moments; or is there not good enough in an everlasting rest, to countervail a few days' and years' labor and contention? What, though you pant and labor now, while you are climbing the everlasting hills? God be praised, 'tis not so far to the top, but the pleasant gales and glorious prospects you shall everlastingly enjoy there, will so abundantly compensate for the difficulty of the ascent, as that instead of complaining of it, you will to eternal ages, reflect upon it with pleasure and delight. Wherefore, when your courage begins to shrink at the difficulty of your welfare, do but lift up your eyes to the recompence of reward; and to be sure, if you have any heart, that will inspire you with such a brave resolution, as nothing will be too hard for you, but what is absolutely impossible. For how can we be disheartened at any superable difficulty, so long as we are animated with the persuasion, that if we have our fruit unto holiness, our end shall be everlasting life.—*Scott.*

Formation of Character.

A taste for useful reading is an effectual preservative from vice. Next to the fear of God implanted in the heart nothing is a better safeguard than the love of good books. They are the handmaids of virtue and religion. They quicken our sense of duty, unfold our responsibilities, strengthen our principles, confirm our habits, inspire in us the love of what is right and useful, and teach us to look with disgust upon what is low, and grovelling, and vicious. It is with good books as it is with prayer; the use of them will either make us leave off sinning or leave off reading them. No vicious man has a fondness for reading. And no man who has a fondness for this exercise is in much danger of becoming vicious. He is secured from a thousand temptations to which he would otherwise be exposed. He has no inducement to squander away his time in vain amusements, in the haunts of dissipation or in the corrupting intercouse of bad company. He has higher and nobler sources of enjoyments to which he can have access. *He can be happy alone;* and is indeed never less alone, than when alone. Then he enjoys the sweetest, the purest, the most improving society, the society of the wise, the great, and the good; and while he holds delightful converse with these, his companions and friends, he grows into a likeness to them, and learns to look down, as from an eminence of purity and light upon the low-born pleasures of the dissipated and profligate.

The high value of mental cultivation is another weighty motive for giving attendance to reading. What is it that mainly distinguishes a man from a brute? Knowledge. What makes the vast difference there is between savage and civilized nations? Knowledge. What forms the principal difference between men as they appear in the same society? Knowledge. What raised Franklin from the humble station of a printer's boy to the first honors of his country? Knowledge. What took Sherman from his shoemaker's bench, gave him a seat in Congress, and there made his voice to be heard among the wisest and best of his compeers? Knowledge. What raised Simpson from the weaver's loom, to a place among the first of mathematicians; and Herschel, from being a poor fiter's boy in the army to a station among the first of astronomers? Knowledge. Knowledge is power. It is the philosopher's stone—the true alchemy that turns every thing it touches into gold. It is the sceptre that gives us our dominion over nature, the key that unlocks the store of creation, and opens to us the treasures of the universe.

The Departed.

The unusual number of sudden deaths during the late autumn and present winter, has put far from us many of our most gifted and beautiful. The blast of winter has been death to them. They heard its hollow roar, and shuddered—and died. Never again shall they open their eyes on an earthly spring. When we rove along the blooming fields, or go into the flower garden after the sun has gone down, to inhale its evening fragrance; some, who once walked with us there, shall not be seen at our side.—The atmosphere in which they once stood shall not be lightened with their beauty; it shall be voiceless, and the space, in which we might once have embraced them, shall be thin air.—They shall be resting beneath the clods of the valley—or perhaps on the summer clouds of heavenly glory—while we, in our lonely walks, shall have no communion with them, but by the chain of memory which reaches backward to what they were, or the aspirings of faith reaching upward to what they may be now.

It is good to think of the dead. They only are the wise; they have tasted the bitterness of death—and they too have inhaled the breath of another existence. Knowledge, higher than mortal life can attain, is theirs—and, perhaps love too, that might overbalance the accumulated oceans of human affection. They are, at will, higher than the topmost or outmost star; they may stand where the First Great Cause swept the compass of creation and compounded its wonderful energies. The dead only know what life is—what time is—and what eternity shall be.

We may say, farewell to the departed—but we should not forget them. Forget the living rather than the dead. They are the nobility of a better world. They may be spirits of light and power to sweep their unseen circles of protection around our path. They may be those whose gentle arms shall sustain our souls when they are struggling, in more than infantile weakness, into another mode of being. Forget not the last looks—the adieus—the virtues of the dead; and let all their frailties rest unremembered.

Let not our thoughts wander from them, while we listen to the warning voice of heaven that speaks in their exit. The Messenger of Death shall ere long pronounce our names—and we, too, must go the way of all the earth.—*Badger's Messenger.*

MISSIONARY.

Sandwich Islands.

EXTRACTS FROM A GENERAL LETTER OF THE MISSIONARIES, DATED JUNE 28th, 1831.

At the general meeting of the missionaries which occurred soon after the arrival of the New England, the location of the several members of the reinforcement was agreed upon Mr. Johnstone is to reside at Honolulu to aid in the secular labors of that station. Mr. Baldwin is to reside at Waimea, the new station for invalids, on the island of Hawaii, with reference to the medical wants of that station. Mr. Dibble is to reside at Hilo, to which station Mr. Green is also to remove, while Mr. Goodrich is to take charge of the press at Honolulu, during the ill health of Mr. Shepard. Mr. Tinker is to remain for the present at Honolulu, with reference to his proceeding to the Washington Islands, should Providence open the way for the establishment of a mission there.

Preaching and Admission to the Churches.

You will rejoice that at all the permanent stations preaching has been maintained, and listened to as usual, and that for a considerable part of the year 1830, it was maintained at Wailuku on Maui, and at Waimea on Hawaii, where there appears the same encouragement to preach the word, to be instant in season and out of season, as in every other place where the doctrines of the cross have been faithfully exhibited in the isles of the Pacific. While your missionaries have been holding forth the words of truth, we trust the Spirit of God has in not a few cases made it the means of sanctifying the sinner and edifying his people.—All the churches have received considerable additions during the period in question, amounting to 136. Good attention has been given by the people to inquiry and prayer meetings and other means of improvement.

Churches.	*Admitted since last yearly meeting.*	*Total ad.*	*Candidates.*	*Suspended.*
Tauai,	24	39		
Honolulu,	70	136	26	
Lahaina,	56	98		1
Kailua,	31	74	24	2
Kaawatoa,	41	58		3
Hilo,	13	14	22	
Waimea	1	1		
	236	420		

Schools.

The attention to schools at all the stations has been sustained; at Oahu and Tauai it has increased, and the progress in many of them has been desirable, though for the want of competent teachers, by no means so great as might otherwise be expected.

	Schools.	*Learners.*	*Able to read.*
Tauai,	200	9,000	3,500
Honolulu,	250	10,336	5,443
Lahaina,	173	11,000	
Kailua,	50	3,814	722
Kaawaloa, (est'm)	60	4,400	unknown
Hilo,	83	7,587	unknown
Waimea	145	4,595	961
	961	50,732	

While the population remains the same, the number of schools and learners cannot be expected to increase much. More than one fourth of all the people are now enrolled in the schools.

Printing and Preparation of Books.

The following tabular view will exhibit the works printed, with the number of copies and pages of which the editions consist, since the last statements were made on the subject.

	Pages.	*Copies.*	*Pages.*
Scripture History,	192	10,000	1,920,000
First book for children,	36	25,000	900,000
Epistles, Rom. to 1 Thess.	108	10,000	1,080,000
Spelling book, (6, 7 & 8 eds.)	8	50.000	400,000
Appendix to do. (3d ed)	8	10,000	80,000
Minutes of Gen. Meeting,	44	30	1,320
First 23 Psalms,	24	10,000	240,000
Hymns, (5th ed.)	108	10,000	1,080,000
Joseph, (2d ed.)	60	10,000	600.000
Luke, (2d ed.)	72	4,500	324,000
Joshua,	64	10,000	640,000
Catechism, (4th ed.)	8	10,000	80,000
Various small works, amounting in all to			53,260
Total,			7,398,580

Adding to this 387,000 copies and 10,287,800 pages previously printed at the Islands, and the 3,345,000 of pages printed in this country, consisting of a large edition of the gospels of Matthew, Mark, and John, and two or three tracts; the whole number of pages printed for the people of the Sandwich Islands is raised to 21,031,280 pages. Reckoning all the works printed in a continuous series, the number of pages in the series would be about 1,280.

Nearly the whole New Testament has already been translated and printed in the Hawaiian language. The five books of Moses, and the book of Joshua, with twenty-three Psalms, have been translated and printed entire, or copious tracts have been composed from them, presenting a full view of the history and the instructions they contain; and all the other historical books of the Old Testament and the remainder of the Psalms are in the course of translation, and may be expected soon to be published. A large portion of these are already in extensive circulation among the people.

Prevalence of the Christian form of Marriage.

The great change in the domestic habits and relations of the islanders which has been effected by the introduction of Christianity has often been mentioned. Five or six years ago the Christian form of marriage was unknown on the islands. Nor was there any other form that could not be sundered at any moment by the will of the parties. The breaking of the marriage contract, such as it was, was a thing of the most common occurrence, leading to great misery and great moral pollution. Now, probably few persons who would be called respectable on the islands, residing within a day's journey of any of the stations, can be found living together as heads of families, who have not been solemnly married in the Christian manner. Instances are rare where the marriage contract is grossly violated.

The whole number of marriages at the seven stations, during the year now under review is, doubtless more than 2,000.

Communion Season at Oahu.

On the 19th the chapel at Oahu presented a specially interesting scene, when 30 native candidates, before propounded, were baptized and admitted to the native church at this place, consisting now of about 125 members, who now joined with seventeen of the brethren and several of the sisters of the mission in celebrating the Lord's supper. The principal chiefs of the different islands, who are members of the native churches, and others from other stations where present, and a stranger from Liverpool took his seat with the communicants in this joint celebration of the dying love of Him who gave his blood to redeem us out of every kindred and tongue and people and nation.—You might have seen, had you been present, Christian brethren met at the table of our common Lord, from England, Scotland, the United States of America, from the Society Islands, and from the different churches at Tauai, Honolulu, Lahaina, Kailua, Kaawaloa, and Hilo: all bowing at the same altar, all acknowledging their need of being washed in the atoning blood of Christ, and of being fed with that bread which came down from heaven to give life to the world. You would have been ready to exclaim with sweet and grateful emphasis, The Lord hath done great things for us whereof we are glad, and blessed be his holy name forever. We would thank God and take couaage; and we would again humbly ask that the friends of the mission would by no means suspend their earnest prayers, nor remit their best exertions to help on this work, "for their remaineth yet much land to be possessed,"—not only on these shores, where the 400 converts admitted into our churches scarcely diminish the ranks of those that are without, but still more among many of the nations where the Saviour is not known at all.

National Temperance Society.

The chiefs being assembled from the different islands at this place, and others favorably disposed, formed themselves into a Temperance Society, on the general principle of entire abstinence from the use of ardent spirits for pleasure or civility, and from engaging in distilling or vending the same for gain. This society, it is hoped, will be a national permanent institution, and a happy safeguard to the present generation and a lasting blessing to future generations; an institution which, though very humble, and at present very obscure and feeble, may yet claim kindred with the nobler national temperance society of the United States, which now waves the banner of deliverance to our drowning country, and gives her highborn pledge to stay the glory that was departing from her.

Bombay Mission.

EXTRACTS FROM THE JOURNAL OF MR. STONE IN THE MISS. HERALD.

Sept. 18. In company with Miss Farrar went to Mazagaum to converse with Mr. S., Mrs. H., and Mrs. C., respecting their Christian knowledge and experience. They have all requested to be received into the mission church at our next communion. In the judgment of charity their Christian knowledge and experience are such as to justify their request and the church's reception of them to her communion. Mrs H. cannot read, and speaks English very imperfectly. Her experience shows very strikingly that it is the work of the Holy Spirit to enlighten and renovate the soul. Mrs. C. is the wife of Mr. C. who was received into the church two years ago, and who is now employed as a catechist in the mission. They were both formerly of the Romish church.

25. Attended the annual meeting of the Bombay Auxiliary Bible Society, held at the vestry of St. Thomas' church. Several resolutions were passed, and speeches made by the movers. The operations of this society are increasing yearly, and they will continue to increase till the word of life is put into the possession of these millions of inhabitants.

Dewallee Festival.

Oct. 15. The great Dewallee festival, which is observed by all classes of natives, commenced to-day and will continue three days. It being the commencement of their commercial new year, all business in all mercantile houses, and indeed in every department, is suspended. During this festival, gambling and all kinds of licentious pleasures may be indulged with impunity from the laws. At evening the streets are illuminated and thronged by all classes of people.

16. After tea took a walk through the streets and bazars. Every temple, house, store, grog shop, &c. is more or less decorated with paintings, pictures, and looking-glasses, and brilliantly illuminated according to the taste, or ability, or liberality of the occupants. Some of the large and lofty houses of the more wealthy natives are magnificently adorned with choice paintings from Europe and China.—Probably the expense of the paintings, mirrors, chandeliers, and lamps, in one of these native palaces, exclusive of the oil consumed and the expense of a rich entertainment, amounts to not less than 50,000 or 60,000 rupees; perhaps 100,000. The principal streets connected with the bazars were so crowded with natives, on foot and in carriages, as scarcely to admit of passing. Sweetmeats of various kinds, and all sorts of toys were exposed for sale. On the whole, I never before witnessed a scene which would compare with it in variety and splendor. I say splendor, because the millions of lamps lighted up through the city, and the reflections of the mirrors, spread a glowing atmosphere over and through the city, above which darkness brooded; and in which the splendor and riches of a little busy world were exhibited.—But alas! how short lived the scene at which so many thousands of mortals gaze with wonder! In less than five short hours light will have disappeared, and the whole scene enveloped in darkness. An apt emblem of the greatness and glory of man—for a time it may dazzle, but while mortals gaze and wonder it is gone.

30. At evening a public meeting was held at Mr. Wilson's for thanksgiving and praise to God for disposing the hearts of the British rulers here to abolish the horrid rite of suttees.

From the New-York Observer.

Diaks of Borneo.

Borneo is the largest island in the world. It embraces an area equal in extent to all the States in our Union north of Georgia and east of the Alleghany mountains. This immense country has seldom been visited by Europeans, in consequence of the savage and ferocious character of the inhabitants, who have been in the habit of murdering, without discrimination, all of every nation that have fallen into their hands. A few years since, however, an Englishman by the name of Dalton, happened to land upon the island, under circumstances which enabled him to secure the protection of one of the principal chiefs, with whom he remained for fifteen months, and during this period accompanied him in his expeditions, and acquired much valuable information respecting the country and its inhabitants. We are indebted to the Rev. Mr. Abeel, the American missionary, now residing in that part of the world, for the following account of the people of the island, taken from Mr. Dalton's Journal. It will be read with deep interest. We know of no people on earth who bear so strong a resemblance to demons in human shape. We preface the account with Mr. Abeel's letter to us.

Messrs. Editors.—If you consider the following of sufficient interest to the christian public, please insert it in your paper. I had it copied from the Singapore Chronicle, in which the journal of the late Mr. Dalton, has been published. This enterprizing traveller penetrated beyond any of his predecessors, (who were spared to return.) in the interior or Borneo, and brought to light facts of a strange and affecting character. I send you such portions as I have thought ought to be known, by christian nations, and can only regret that the traveller does not infuse the spirit of a christian philanthropist, in his accounts. The places he refers to, are the dark corners of the earth, filled with the habitations of cruelty, yet soon to be visited by the day-spring from on high, and even now prepared for the labors of the self-denying, life-hating missionary. The Lord grant that many such may soon be found to attempt these glorious, though hazardous undertakings. Many of your papers have reached me in these distant lands, for which I thank you. That the Lord would send the interesting facts you record far and near, is the desire of your's in the Lord.

D. ABEEL.

"Amongst the vorious races of people inhabiting these islands, the Diaks are the most peculiar, and certainly by far the most numerous of the whole.—They cover the whole island of Borneo, with a considerable portion of the Celebes. Their tribes are innumerable. Borneo is in every part intersected with rivers of greater or less magnitude, and every river has a distinct people who will associate with no other, but wage continual war with all. The mouths of the rivers are the scenes of unceasing warfare, as they always lay in ambush about these parts, in hopes of surprising individuals who may be found fishing, or straying too far from the Campongs, (settlements) where they may be cut off without notice, or alarm. Every river has a Rajah, and a large one several. In particular parts, many of these Chiefs are united under one great Rajah, the better to consolidate their strength, and ensure protection by mutual support.

Warlike character of the people.

The Rajah of the country of *Waahoo* has seventy chiefs under him, all of whom are likewise called Rajahs. Sedgen has fifty, whilst Selgie has more than one hundred and forty. The latter chief is by far the most powerful in this part of *Borneo.* He possesses an immense extent of country, over which he exercises the most despotic control. Selgie calculates the people under his sway, at 150,000. They are under strict command, and divided into three classes, one of which does nothing but fabricate arms, such as mandows, spears, shields, sumpits and darts; another attends to the culture of paddy, making war dresses, and articles of ornament for the women; the third is composed of the finest men, selected for war. These last are marked in a particular manner, and have great privileges over all others. *Selgie* has seventeen wives, all daughters of Rajahs; he is himself one of the largest and best proportioned men I ever saw—his age may be fifty-three. He has several sons, all Rajahs. They appear made for war, and delight in nothing else.

The ravages of these people are dreadful. In August, 1828, Selgie returned to Marpow from an excursion. His party had been three months absent, during which time, besides detached huts, he had destroyed seventeen campongs, (settlements) with the whole of the men and old women. The young women and children were brought prisoners. The former amounted to 113, and the latter to about 200. He had with him forty war boats, or large canoes, none less in length than 95 feet. The one set apart for Selgie and his women, was 105 feet. I was nearly two months in this boat, in various directions with Selgie, who was in search of heads. These boats are made from one tree, a kind of beech, which grows to an amazing height, on the lower branches of which the best honey is gathered. In each there are from 45 to 80 men, all of whom use the paddle. The swiftness of these canoes is incredible; when going down the river with the stream, they have the appearance of a bird skimming along the water. The sensation is such, that I invaribly fell asleep. When Selgie gave orders for the people to exert themselves, I cannot exactly calculate the rate of going, but I have heard Selgie offer to bet the Sultan of *Coti* one hundred piculs of bees' wax, that he would go from *Marpow* to *Tongarron*, in 24 hours. The distance is not less than 400 paals*—it must be recollected, however, there is a rapid stream in his faver, of perhaps six knots an hour. I have reason to believe the offer of this bet was to get me to go haves with the Sultan, and thus lose some money. This was my opinion at the moment—so I refused. Some days after this conversation, Selgie's eldest son remarked to me that any Diak war boat could go the distance in 20 hours, which his father as well as the Sultan well knew.

Mode of conducting their war expeditions.

The perseverance of the Diaks during an expedition, is wonderful. They generally get information of distant campongs, from the women prisoners (no man ever escapes to tell the tale,) who soon become attached to the conquerors. In proceeding towards a distant campong, the canoes are never seen on the river during the day-time; they invariably commence their journey about half an hour after dark, when they pull rapidly and silently up the river close to the bank. One boat keeps immediately behind another, and the handles of the paddles are covered with the soft bark of a tree, so that no noise whatever is made. (In Selgie's last expedition, he was forty-one days before a campong was surprised; although several canoes were cut off in the river, owing to the superior swiftness of Selgie's boats.) After paddling all night without intermission, about half an hour before day-light, they pull the boats up upon the banks. amongst the jungle and thick trees, so that from the river it is impossible to see them, or discover the least track of their rout. Here they sleep, and feed upon monkeys, snakes, or any other animals they can reach with their sumpits. Wild hogs are their favorite food, and they are in abundance; if these fail them, the young sprouts of certain trees, and wild fruit will answer their purpose. Nothing comes amiss to the stomach of a Diak. Should the Rajah want flesh, and it cannot be procured with the sumpit, one of the followers is killed, which not only provides them with a good meal, but a head to boot. Whilst part of the people are employed in hunting and cooking, others ascend the highest trees to examine the country, and observe if a campong or hut be near, which they discover by the smoke. Should it be a solitary hut, they surround it, and take care that no one escape; but should it be a considerable campong, they go much more warily to work. When the boats have arrived within about a mile of a campong, they prepare themselves. About onethird of the party, who are sent forward, penetrate the thickest part of the jungle, arriving at night near the houses, which are surrounded, men being placed in every foot path leading from them, for the purpose of intercepting all who may attempt to escape into the wood. In the mean time the remainder of the party in their boats arrive, about an hour before day-light, in perfect silence, within a few hundreds yards of the campong. Most of the warriors then put on their fighting-dress, and creep slowly forward, leaving a few men in each boat, and about a dozen with the women, who remain in the jungle. About twenty minutes before day-break, they commence operations by throwing upon the attaps (roofs) of the huts, lighted fireballs, made of dry bark of trees, and damar,* which immediately involves the whole in flames. The war cry is then raised, and the work of murder commences, the male inhabitants are speared, or more commonly cut down with the mandow, as they descend the ladders of their dwellings in attempting to escape the flames, which *Selgie* remarked to me, give just sufficient light to distinguish a man from a women. The women and children endeavoring to gain the jungle by the well known paths, find them already occupied by an enemy, from whom there is no escape. They of course surrender themselves, and are collected together, with the assistance of day-light, which they manage so as to be certain of at this moment. When the signal is first given, (always by the Rajah) the people in the boats pull rapidly; some of the boats are placed up the river above the campong, some below it, and the remainder abreast of the huts, so that should any of the unfortunate beings gain their sampans, (boats) they are certainly cut off in the water. Their principal object is to prevent a single person escaping, to give intelligence to other campongs, and to arrange the time so that the day shall dawn about ten or fifteen minutes after the slaughter begins, which enables them to take their stations, and fire the houses in the midst of darkness, and afterwards affords sufficient light to secure their prey. On moonlight nights they keep concealed in the jungle, only acting in the dark. Heavy rains just previous to the attack are not considered favorable, as the attaps (roofs) will not burn readily, but a smart shower at that moment is alway wished for, the noise preventing their operations being heard. Besides they imagine people sleep soundest about an hour before day-light, particularly if it rains. After the women and children are collected, the old women are killed, and the heads of the men cut off, the brains taken out and held over a fire, for the purpose of smoking and preserving them. The women and children are only secondary considerations.

The heads are what they want, and there is no suffering a Diak will not cheerfully endure, to be recompensed by a single one. From the last excursion, Selgie's people brought with them 700 heads, of which 250 fell to the share of himself and sons. The women and children all belonged to him in the first instance. Many of Selgie's tribe are cannibals; some, however, will not eat human flesh, and others refuse to do so except on particular occasions; as a birth marriage or funeral. All these events are celebrated with fresh heads. Nothing could be done without them. All kinds of sickness, particularly the small pox, are supposed to be under the influence of an evil spirit, which nothing can so well propitiate as a head. A Diak who has taken many heads, may be immediately known from others who have not been so fortunate—he comes into the presence of the Rajah and takes his station without hesitation, whilst an inferior person is glad to creep into any corner to escape notice.

A singularly degraded race in the North of Borneo.

Further towards the North of *Borneo*, are to be found men living absolutely in a state of nature, who neither cultivate the ground, nor live in huts; who neither eat rice nor salt, and who do not associate with each other, but rove about the woods like wild beasts. The sexes meet in the jungle, or the man carries away a woman from some campong. When the children are old enough to shift for themselves, they usually separate, neither one afterwards thinking of the other. At night they sleep under a large tree, the branches of which hang low. On the branches, they fasten the children in a kind of swing; around the tree they make a fire to keep off the wild beasts and snakes. They cover themselves with a piece of coolit kayu, and in this also they wrap the children.—It is soft and warm, but will not keep out the rain.—These poor creatures are looked on and treated by the other Diaks as wild beasts. Hunting parties of 25 or 30 go out and amuse themselves with shooting the children in the trees with the sumpit, the same as monkeys, from which they are not easily distinguished. The men taken in these excursions, are invariably killed; the women commonly spared if they are young. It is somewhat remarkable that the children of these wild Diaks cannot be sufficiently tamed to be entrusted with their liberty. Selgie told me he never recollected an instance when they did not escape to the jungle the very first opportunity, notwithstanding many of them had been treated kindly for years. The consequence is, all the chiefs who call themselves civilized, no sooner take them, but they cut off a foot, sticking the stump in a bamboo of molter damar; their escape is thus prevented, and their services in paddling cannoes retained. An old Diak loves to dwell upon his success on these hunting excursions, and the terror of the women and children when taken, affords a fruitful theme of amusement at all their meetings.

Activity and expertness of the warrior Diaks.

The Diaks are the finest formed men that can be conceived—perfect models for the sculptor; the warrior tribes are remarkably large men; their activity is wonderful; they will leap and catch the lower branch of a tree and climb to the top, hand over hand without apparent exertion. In decending they throw themselves into the midst of the branches, and gain the ground immediately without injury. They swim the most rapid rivers without fear of the numerous alligators, which they will attack, and destroy in the water with their mandows. They possesess the power of remaining a long time under water. A favorite plan with them is to surprise people in boats during the night: they drop gently into the river about one hundred yards above the boat, and glide down with the current under water, when they suddenly appear and seize some poor wrech, by his long hair, strike off his head by a blow or two with the mandow, and carry it on shore. On going to war they wear defensive armor made of the skins of wild beasts, generally of the black bear, which are very numerous, but the Rajahs have tiger skins; the skin is put over the head, and effectually covers the breast and back, leaving the arms naked; this with a helmet, curiously wrought with bamboo, is proof against the sumpit, spear, or mandow. Each man carries a shield, made of light, hard wood, covered with a skin, and of a height suited to the size of the wearer, generally about five feet in length, and two in breadth, turned inwards, and held by the left hand. When the chiefs engage hand to hand, they, after the spirit of chivalry, throw their shields away and after skirmishing with the sumpit, usually come to close quarters. What the chiefs principally aim at is a surprise, but the adverse party, knowing his enemy is in the field, always provides against this, and as one side is as cunning as the other, they usually in the end, come to open blows. Their personal combats are dreadful; they have no idea of fear, and fight until they are cut to pieces. Indeed their astonishing strength, agility, and peculiar method of taking care of themselves, are such that I am firmly of opinion a good European swordsman, would stand little chance with them, man to man, as, except at their arms, he could not get a cut at them. The temper of the steel with which they make their mandows is such, that it does not require a very powerful man to cut through a musket barrel, at a single blow. The Diaks in fighting always strike and seldom thrust. Indeed their mandow is not calculated for it, but the small sword would be useless against them, as it would not penetrate the thick skin in front, over which about the navel they attach a very large shell. I have been present when *Selgie* has taken two campongs; the inhabitants were surprised, and the fighting consequently all on one side, but in a few instances resistance was offered. I did not observe them attempt to parry the blows, with their weapons. The blows were either taken on the shield, or contrived to meet the bamboo cap. As the men of the campong had no time given them to cover themselves they were easily cut down. The noise is terrific during the massacre (it can be nothing else) and joined in by all the Rajah's women who accompany him in his excursions. I was always stationed amongst them far from any danger.

Their dread of fire-arms.

What these people mostly dread, is the musket.—It is inconceivable what a sensation of fear comes over the bravest of the Diaks, when they have an idea a few muskets may possibly be brought against them. No inducement will prevail upon them, however numerous, to go forward. Hence the Bujis with a handful of men act towards them as they think proper, making them deliver over not only the produce of their country, for almost nothing, but a certain number of their children yearly, whom they sell as slaves. Selgie can bring into the field at least 12,000 fighting men, and yet the Bujis with fifty muskets, and a few boat-swivels, will not hesitate to meet them. The fact is, they no sooner hear the report of a gun than they run deep into the jungle. If they are in boats, they leap into the water, and after gaining the shore never stop, until they are out of hearing of the report. The most sensible of the Diaks have a superstitious idea of fire-arms. Each man on hearing the report fancies the ball is making directly towards himself.—He therefore runs, never thinking himself safe, so long as he hears the explosion of gunpowder. A man hearing the report of a swivel five miles off, will still continue at full speed with the same trepidation as at first. These people have not the least conception of the range of gun barrels. I have been frequently out with Selgie, and other chiefs shooting birds, monkeys, &c. and offended them by refusing to fire at large birds at the distance of a mile or more. They invariably put such a refusal down to ill nature on my part. Again, when a bird or other object is fired at, they cannot believe that it is missed, although they see the bird fly away: but think that the shot is still pursuing, and that the bird must fall at last. The Bujis take great care to confirm them in their dread of fire arms. However time will wear this off. Indeed Selgie and other Rajahs talked very cavalierly of getting muskets, and meeting the Bujis on their own terms.

Ceremony of making Sobat.

During my detention in Borneo, (altogether nearly fifteen months,) I experienced much attention and kindness, from many Diak chiefs, particularly from Selgie, with whom I was some months. Indeed, I was always of opinion that I was unsafe elsewhere. Being the first and only European he had ever seen, we no sooner met, than I informed him, through an interpreter, (as he could not speak a word of Malay) that I had come on the part of the Europeans, to make friends with him; and trusted he and his people would do me no harm. (I mentioned this at once, fearing the Sultan of *Coti* had given some previous orders by no means favorable towards me.) Selgie replied, he was incapable of such an act, but for our future good understanding, it was proper that all his followers should know on what footing we were, and therefore requested I would make *sobat* with him. On my gladly consenting he went in person and stuck a spear into the ground above his father's grave. This being the signal for a general assembly, each of the chiefs sent a person to know the Rajah's pleasure. It was, that every warrior should assemble around the grave by 12 o'clock, the next day. Some thousand were present. A platform of bamboo was raised, about twelve feet above the grave, and on this Selgie and I mounted, accompanied by an Agi, or high priest.—After some previous ceremony, the Agi produced a small silver cup, which might hold about two wine glasses, and then, with a piece of bamboo made very sharp, drew blood from the Rajah's right arm. The blood ran into the cup until it was nearly full. He then produced another cup, of a similar size, and made an incision in my arm a little above the elbow, and filled it with blood. The two cups were then held up to the view of the surrounding people, who greeted them with loud cheers. The Agi now presented me with the cup of *Selgie's* blood, giving him the other one with mine. Upon a signal we drink off the contents, amidst the deafening noise of the warriors, and others. The Agi then half filled one of the cups again from *Selgie's* arm, and with my blood—made it a bumper. This was stirred up with a piece of Bamboo, and given to Selgie, who drank about half; he then presented the cup to me, and I finished it. The noise was tremendous. Thus the great Rajah Selgie and I became brothers. After this ceremony I was perfectly safe, and from that moment felt myself so, during my stay among his people. Drinking the blood, however, made me ill for two days, as I could not throw it off my stomach. The Rajah took his share with great gusto. As this is considered one of the great ceremonies, particularly on this occasion between the great Rajah and the first European who had been seen in this country, great festivites followed, and abundance of heads were brought in, for nothing can be done without them. Three days and nights all ranks of people danced around these heads, after being as usual smoked, and the brains taken out, drinking a kind of toddy, which soon intoxicated them; they were then taken care of by the women, who do not drink; at least I never observed them.

Their Marriages.

No Diak can marry the daughter of a warrior, unless he has previously taken a head or two. Neither will one of the chiefs allow a marriage with one of inferior celebrity. On a proposition being made to wed, it is referred to the Rajah, who calls before him the lover and the father of the girl. The former is asked what number of heads he has taken, and the same question is put to the father. If the old man can produce ten heads, the young one must have five, as, according to Selgie's reasoning, by the time the lover is of the age of the girl's father, he will in all probability be likewise in possession of ten. Should the young man not have so many he must get them before he persumes to take another step in the affair. He then musters a few friends, takes a swift boat, and leaves that part of the country, and will not return until the number is complete; (they are often absent three months.) To return unsuccessful would expose him to ridicule forever after. Women's heads will not answer the purpose. They, however, generally bring back with them a few young females, and some children, as an acceptable present to the Rajah, and to attend his wife. They wend their way to some unprotected campong, taking the advantage of the absence of the young men, and kill the old ones, or poor straggling fishermen. It makes no difference whose heads they may be, so they do not belong to the Rajah's friendly campong.—Having procured the desired number, they paddle quickly back, and send immediate intelligence to the intended bride, who puts on all her ornaments, and with her father and friends advances to meet the heads. These are in the first instance always placed on a spot about half way between the dwelling places of the two parties, and near the Rajah's house. On the approach of the young lady, the lover meets her with a head in each hand, holding them by the hair.—These she takes from him, and he gets others if there are sufficient; if not, they have one each. They then dance round one another with the most extravagant gestures, amidst the applause of the Rajah and his people. After this ceremony, the Rajah, or some warrior of his family, must examine the heads to see that they are fresh. For this purpose they are not allowed to be smoked, or the brains taken out, which destroys the smell, but must bring them in a green state, in full proof that old heads have not been borrowed for the occasion. I have frequently seen heads which have been off a week or more, the smell of which to me is intolerable, but to them nowise offensive. The family honor of the bride's father being now satisfied, he asks the Rajah's consent, which is always given, and at this interview the young women and children taken during the expedition are presented. A feast is now prepared, at which the young couple eat together. This being concluded, what clothes either of them may have on are taken off, and sitting on the ground naked, the old women throw over them handsful of paddy, repeating a kind of prayer, that the young couple may prove as fruitful as that grain. At night the bride attends her husband to his dwelling.

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* We have no means of determining the length of a paal It is probaly about half a mile. Our N. Y. Whitehall oarsmen have rowed four miles in 22 minutes without the aid of wind or current. This is at the rate of 262 miles in 24 hours. We do not believe that they or the Diaks can continue to row at the rate of more than 8 miles an hour for 24 hours together in still water.—*Eds. Obs.*

* No explanation of this word is given. It probably means wax.—*Eds. Obs.*

Their Funerals.

The burials of these people are not less singular than their marriages. The old men have every attention paid them whilst living, and indeed long after they die. On the death of a Chief or Rajah, they dress him out in his war habiliments, and after keeping him in the house a certain time according to his rank, seldom longer than ten days, they carry him to the grave on a large litter, enveloped in white cloth. They lay the body in a place prepared, without a coffin. By his side are deposited his arms, particularly his spear, kris, and mandow. A quantity of rice and fruit are likewise enclosed, and a high mound raised encircled with strong bamboo, upon which fresh heads are placed, as the most acceptable offering to the deceased. No warrior would dare to appear before the family of the chief, without at least one head as a consolatory present. The heads are thickly studded round the grave, and occasionally renewed during the first year or two, the old ones being considered the property of the succeeding chief.

Their Religious Notions and Superstitions.

I cannot ascertain that the Diaks have any religion amongst themselves, or entertain an idea of future rewards and punishments. None of the Bujis or Agis were able to give me further information on this subject than what I was myself enabled to pick up from personal observation, and that was very little. They have no fear whatever of dying either in battle or otherwise, provided they are in no danger of losing their heads. They have, however, the utmost dread of losing their heads, which they conceive the greatest, and indeed the only misfortune that can befall them; and this feeling seems to animate them, from their knowledge of the triumphs their enemies enjoy in getting possession of this greatest of all treasures; for all Diaks in every part of *Borneo* and of the *Celebes* have the same predilection for cutting off the heads of their enemies, and every stranger is regarded as an enemy.

It is, however, most certain they have some idea of a future state. This not only appears in their burials but on other occasions. There is a certain bird, of which they stand in great awe. When they hear the note of this bird, no inducement can urge them further on the same line of road. I have frequently been out a shooting when we heard it. On such occasions they invariably would stop and tremble violently, and immediately take another road. I never could obtain a sight of this bird of ill omen, for such it is considered. If I attempted to advance a single step nearer the sound they took hold of me, pointing to the sky, and with gestures of apprehension forced me a contrary way. The notes are very similar to those of our blackbird, equally sweet, but much stronger.—Notwithstanding my making brothers with the great Rajah I always entertained an impression that I should be murdered if by mischance I should happen to shoot one of these birds. It is evidently a superstitious feeling, this particular bird being looked upon as an evil genius.

In the continuation of the account, Mr. Dalton mentions his belief that Europeans would be well received, and the effect of the intercourse most desirable. "I once took occasion to mention to Selgie," he remarks "that he could not hope to become friends with *white* men, whilst his countrymen persevered in the practice of cutting off heads. He replied, they would immediately leave it off, and obey the Europeans in all things if they had the opportunity of coming in contract with them, bringing them the produce of the country, and receiving in return such articles as they require. I have heard the same from other Rajahs, particularly from Sedgen, with whom I could converse in the Malay language."

Are not these among the isles that wait for *His* law?

Temperance in the Navy.

A letter from an officer on board the U. S. ship John Adams, dated at Syracuse, in Sicily, Jan. 1st, says: "I was very near forgetting to state a circumstance which to us, appears almost a miracle. Since the Secretary's Circular, respecting men's grog rations, has been read to them, we have not had more than forty on board who drew their grog; and on the 1st of this month, that is to-day, they all stopped it with the exception of two. You may report this as a fact, for it is actually the case."—*N. Y. Obs.*

National Convention of Teachers.

On the 4th of May next, a Convention of Teachers, and other friends of Education, from all the States in the Union, will commence in the city of New-York, under the direction of the American Lyceum. A prominent object of the convention is to learn the condition and wants of schools, and of education generally, throughout our country. With that view the friends of education in all the states are not only invited to attend the convention, but to bring with them all the *facts* relating to schools and to the general state of knowledge, with the means to promote it which they can collect.—*Ib.*

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, APRIL 11, 1832.

Temperance Meeting.

The regular monthly meeting of the *Fayette County Temperance Society* was held on Friday evening last, in the Methodist church, in this city. The meeting was addressed, in an interesting manner, by several gentlemen; and twenty-five names were added to the list of members; making the whole number about six hundred and seventy. The following resolutions were passed, on motion of Mr. Chipley, of the Methodist church, approving of our recent publication, the "*Temperance Herald of the Mississippi Valley;*" and urging the importance of extending its circulation:

"1. *Resolved*, That this Society highly approve the design of Mr. T. T. Skillman, in the publication of the *Temperance Herald of the Mississippi Valley;* and most cordially recommend the same to the friends of Temperance every where.

"2. *Resolved*, That we, as members of this Society, and friends of the Temperance cause, will use our influence in every prudent way, to encourage the circulation of the Herald; especially in procuring patronage for the same.

"3. *Resolved*, That the Secretary address a circular, to as many Temperance Societies as may be convenient; and especially to those in this state, requesting their influence, and agency, in behalf of the Herald: also requesting from such societies, all such information, from time to time, as would be likely to promote the good cause in which we are engaged: especially, remarkable reformations in individuals, families or neighborhoods, produced by the exertions of Temperance Societies; as also information in reference to notorious crimes committed under the influence of intemperance; as well as instances of discord, and suffering in families, or neighborhoods, brought about by the same fiend, intemperance;—requesting, however, that correspondents should, in noticing the bad effects of intemperance, as exemplified in individuals, or families, have a just regard, and respect, to the character and feelings of individuals. Let facts be given; but names be withheld from the public. All communications, thus furnished, to be sent to the editor of the Temperance Herald, post paid;—from which he is requested to publish such extracts, as he may think will be calculated to promote the cause of Temperance."

We take pleasure in expressing our gratification at this voluntary expression of the sentiments of the Fayette County Temperance Society in favor of our little Temperance periodical. In making the experiment of its publication, our chief hope of success rests upon the numerous Temperance Societies now established throughout the country. If they regard the Temperance Herald as being calculated to exert such an influence on the cause as will entitle it to their patronage, any doubt of its ultimate success must at once be removed. But if, on the contrary, we have to depend entirely upon the efforts of individuals to disseminate the work, the abandonment of the publication must be inevitable. May we not then hope, that influential members of Temperance Societies, who approve of the Temperance Herald, will aid us in effectuating our object!

West-Lexington Presbytery.

The Presbytery of West-Lexington, whose regular Spring meeting commenced, at Pisgah, on Wednesday last, was closed on the succeeding Friday.

Among other business transacted during the meeting, Robert J. Breckinridge and John F. Coons, having gone through the regular trials, were licensed to preach the Gospel.

A resolution, approving of the final vote of the late Cincinnati Convention with reference to Missions, was passed, by a vote of ten to sixteen.

The delegates chosen to represent the Presbytery in the next General Assembly are, Rev. Dr. Blythe, Rev. Robert Stuart, and Robert J. Breckinridge, and J. M. C. Irvine, Elders.

Presbytery adjourned to meet in the McChord church, in this city, on the 24th inst.

Revival in St. Louis.

A few weeks ago, we took some notice of the work of grace which has for some time been progressing in St. Louis. A letter from a gentleman residing in that city, to his friend in Lexington, has been placed at our disposal; from which we give a few short extracts. The letter is dated

St. Louis, March 16, 1832.

"Professing christians in this place appear to be awakened as from a long sleep. The Lord has, in infinite mercy, convinced them by his Spirit, that they have been living at too great a distance from him. He has been pleased in mercy to shew them the necessity of repenting and doing their first works. He has poured out his Holy Spirit upon them, and has given unto them a spirit of fervent, and importunate prayer."

"Since the revival we have had two interesting sacramental meetings. At the first there were thirty-six persons added to the church; and at the other, (which was a four days' meeting,) there were about thirty more, the good work is still going on."

"I would also inform you, that the Lord has revived his work in the town of Jacksonville, Illinois. We learn by a minister who visited us, that a glorious work has commenced there, and is going on."

To Correspondents.—"Gospel Sermons," and "Dangers of the Church," will both appear in our next paper: They were omitted this week, for want of room.

Robert H. Bishop, D. D., President of the Miami University, has recently issued the prospectus of a work entitled, "Sketches of the Philosophy of the Bible." The work is to contain 300 pages; and will be furnished to subscribers at one dollar per copy.

The two establishments of the Kentucky Reporter and Lexington Observer have recently been united. But one paper is hereafter to be published; which is to be entitled the "Lexington Observer and Kentucky Reporter;" and conducted by the former editors of the Observer.

Georgia and the Missionaries.

We learn that the Judge of the Superior Court of Gwinnet County, Georgia, upon receiving the mandate of the Supreme Court of the United States, in the case of the Missionaries, deemed it matter of sufficient importance, to take the case under advisement, before he decided to disregard that decision. Considering the state of public sentiment in Georgia, this course of the Court is to be commended. True, it is severe, that innocent men should be suffering the fate of felons. Better this, however, than precipitation, in disregarding the decision of the highest judicial tribunal in the country.—*Cin. Gazette.*

Georgia and the Supreme Court.

From the Augusta (Georgia) Courier, of March 16.

We have not suggested, as yet, the course to be pursued by our State officers in relation to the mandate of the Supreme Court, and possibly for any weight our suggestions may have, might save ourselves the trouble, and our motives their usual misrepresentation. But it is not altogether the business of the officers—every citizen is interested in it—deeply interested, as he loves his country, and would avoid those internal convulsions, which are proverbially frightful for their ferocity and bloodshed. We do not hesitate to recommend a dignified *obedience* to the mandate of the Court, worthy as it is of the highest respect, and fortified by the strongest pretensions to supreme authority, as the public expounder of the laws. We know, what changes are rung on the term *submission*, and how tauntingly, as if it were disgraceful, the question is asked by the writing politicians of the day, *Will you submit?* We answer, with perhaps as little disposition in our nature, to submit either to individual or national wrong, as our interrogators, It is our pride, and should be the pride, as it is the duty, of every lover of order and public tranquillity, to submit to the laws of his country, and the regular course of their administration.

The only pretext to justify the course, threatened here and in South Carolina, is that the Supreme Court has not the right to sit as umpire between a State and the General Government. Without urging the greater propriety and the more general belief of the opposite doctrine, that the Supreme Court is the constituted tribunal to determine all cases which can arise under the Constitution, laws and treaties of the Union, we will suppose, as some contend, that it is a *ca sus omissus*—that the Constitution has not provided for the difficulty. Would it not be infinitely better to yield a temporary submission, to what has such high authority to be considered the law of the land, than encounter the certain consequences of a rash array of the State authority against that of the Union, in a violent attempt to force others to believe as we do? Would it not more comport with the dignity of a great state, and more effectually secure the object wished, to yield at once a respectful obedience to the claim of judicial supremacy, and protesting, if the right is doubted, in the name of the State against its legality, leave the question, whether the Constitution gave the Court the right thus to decide, to be finally and forever settled, in more favorable times and under more auspicious circumstances, by that tribunal in the last resort, appointed by the constitution for its amendment—Conventions of three fourths of the States!

The Legislature of New-Jersey, a short time previous to their adjournment, passed a bill appropriating $2,000 for the relief of the Delaware Tribe of Indians.

Duelling.—By the Mexican laws, if a man kills another in a duel he becomes answerable for all his debts. We know not a more salutary regulation, or one which would tend more to calm the excited spirits of our "fiery Hotspurs of the North."

OBITUARY.

"BE YE ALSO READY."

Departed this life on the 3d inst. at his residence, in Rockcastle county, William Carson, Esq. aged 62 years. The deceased had been a resident of the county of Rockcastle since its establishment up to his death; during which time he filled various offices, both judicial and legislative, in the discharge of which he was always prompt, honest, and decisive. As a man of firmness and integrity, and as a politician, he was surpassed by none. For the last three years of his life he professed the religion of Jesus; and during his illness he displayed that firmness and integrity characteristic of his former life, at the same time humbly submitting to the will of heaven, and dying, in the triumphs of faith, and in full assurance of a blessed immortality beyond the grave.

Mount Vernon, Ky. April 7th, 1832.

Died,—At Savannah, on the 13th ult. the Rev. Edward Rutledge, recently professor of Moral Philosophy in the University of Pennsylvania.

After a short illness, on the 3d of February last, at his rectory in Troubridge, where he had resided for nearly twenty years, the Rev. George Crabbe, author of the "Borough," and many other poems.

Advertising Patronage.

It is very desirable to us, that the advertising patronage of the Luminary should be increased. We hope the friends of the paper will lend us their aid in effecting this object. We speak from correct information, when we say, that the Luminary has a more extensive circulation than any newspaper west of the Alleghanies. Advertisements left at the office, or at *A. T. Skillman's* Book Store, will be promptly inserted, at the usual rates.

NEW GOODS.

The Subscribers are receiving their

Spring and Summer Goods;

AMONG WHICH ARE:

Cloths, Mexican and Rouen Mixtures;
New Style Prints and Ginghams;
French Painted Muslins;
Mandarines;
Silks, and Silk Handerchiefs of the latest and most fashionable style;
Bolting Cloths, Nos. 3, 4, 5, 6 and 7;
Canton Straw Matting for Carpeting;
1500 pieces Flowered PAPER for Rooms and Passages;
30 bbls. LOAF SUGAR, &c. &c. &c.
Country Merchants will be offered these goods on accommodating terms.

TILFORD & ANDERSON.

Lexington, April, 1832. 41-tf.

FEMALE EDUCATION.

ALBAN S. HOUSLEY,

PURPOSES opening a Female School in Lebanon, on the second Monday of March next; in which will be taught the rudiments of an English Education, such as, Reading, Writing, Arithmetic, English Grammer, Geography, History, &c. The year to be divided into two sessions, of five months each; and no student will be received for a less term than a session;—except, by *special* agreement.

TERMS.

For Reading, Writing, Arithmetic, &c. per session.	$5 00
" English Grammar, Geography, History, &c. per ses.	7 50

January 12th, 1832. 29-tf.

TEMPERANCE HERALD

OF THE MISSISSIPPI VALLEY.

THE Subscriber has commenced the publication of a periodical devoted exclusively to the cause of Temperance. Such a publication he considers at this time, a desideratum in the West. We have no periodical west of the mountains devoted to this subject, while to the east and north there are several.

The design is to make this publication so cheap that it may be taken by any individual in the community. It will therefore appear on a super-royal half sheet, twice a month, at *fifty cents a year*, payable in advance. Having access to most of the Temperance publications in the United States, we shall endeavor to furnish a publication acceptable to the friends of the great reform which is progressing so rapidly in our country.

The first number, as a specimen sheet, was published on the 2nd day of April, inst. Those who wish to favor the proposed design will consider themselves authorised to act as agents in procuring subscribers. The publication is entitled the "Temperance Herald of the Mississippi Valley."

☞ To Agents, Temperance Societies, Churches, &c., twelve copies will be furnished for five dollars, and twenty-five for ten dollars per year.

THOMAS T. SKILLMAN.

Lexington, Ky., April 11, 1832.

LANE SEMINARY.

Its Character, Advantages and Prospects. Jan. 1832.

IN calling the attention of the community to this Institution, the executive committee feel constrained first of all, to express their grateful acknowledgments to God and to the friends of the Seminary, for the liberal benefactions which have recently been conferred on it: and for the encouraging prospects of success and usefulness, which are now opening before it. In speaking of the character and design of this Institution, the committee deem it important to remind the public that the Seminary embraces two distinct departments, a Literary and a Theological school. The literary department, though not strictly a college, is to be furnished with a professor of languages, a professor of mathematics, and a professor of chemistry, with such other Tutors and Instructors, as shall be necessary to prepare young men to enter the first class, or take advanced standing in our regular colleges, and to furnish an extensive course of classical education to those who may not wish to be educated for professional but for business men. Embraced in this literary department will be a grammar school, into which boys from ten to fifteen years old will be received; and who will pursue their studies together, in a separate room with their instructors.

As the Board are now about to erect additional buildings, it is expected that the grammar school will be opened during the ensuing summer or autumn.

The Rev. Lewis D. Howell, a gentleman too well known to need our recommendation, is now professor of languages, in our literary department; and a professor of mathematics is expected at the opening of our spring session.

THEOLOGICAL DEPARTMENT.

The theological department is designed to train up young men of piety and talents, for the gospel ministry. All who are acquainted with the urgent demand for a greater number of able and faithful ministers in this great valley, are prepared to appreciate the importance of having a Theological Seminary of a high order, in some central point in the Western States, at which our increasing hundreds of young men can qualify themselves for extensive usefulness in the western churches. So deeply have the friends of religion in Philadelphia, New York, Boston, and other towns visited by our agent, felt the importance of erecting such an institution in the vicinity of Cincinnati, that they have liberally pledged themselves to endow the Institution with three professorships of $50,000; making it a condition, that we on the ground express our confidence and interest in the enterprise by raising from $10,000 to 20,000 more for the erection of buildings, &c. An expression has just been made of the feelings of our citizens on this subject, which has resulted in a subscription for the Seminary of about $13,000. By the confidence and interest in the Institution thus expressed, at the East, and the West, the executive committee are much encouraged to go forward with their work, and they feel a strong assurance, that the sympathies and prayers, and benevolent efforts of the Eastern and Western friends of this undertaking, have been, and will continue to be, so fully identified with the Institution as to secure its permanent prosperity, and make it a blessing to the West—to our nation, and to the world.

The theological department will be opened the present spring, under the direction of Rev. Thomas W. Biggs, a professor of the Seminary, and whose well known standing as a minister, and his high reputation as an instructor, will do much to give character and success to the undertaking. It is the purpose of the Board also, to invite to the Institution, during the current year, two other distinguished gentlemen as professors, to occupy the professorships pledged at the East.

BUILDINGS OF THE INSTITUTION.

The Board have already erected one three story brick building which will accommodate the steward's family and from fifty to sixty students, with study and lodging rooms, and with a hall for commons.

Preparations are now making to erect, during the early part of the summer, a Seminary Edifice, 100 feet by 40, four stories high, which will accommodate nearly one hundred additional students, each with a single room; and in the course of the present year, the Board intend, if practicable, to erect two professors' houses.

MANUAL LABOUR DEPARTMENT.

The connexion of Manual Labour with study, the Board regard, as one of the most important features of the Seminary. It is a fundamental rule of this Institution, that every student shall devote not less than three hours each day to agricultural and mechanical labour, the value of which is to be deducted from their expenses. This system is becoming deservedly popular wherever it has been introduced. Such has been the desire of young men to enjoy the advantages of the Oneida Manual Labour school in New-York, that during the last year, upwards of four hundred made application for admittance, more than could be accommodated. The Board of this Seminary have been highly gratified in receiving a unanimous expression of the feelings of their Students on the same subject, at the close of the first year's experiment; in a resolution warmly approving of the plan, and highly commending the advantages of the Manual Labour department, not only in reference to their health and pecuniary benefit, but also in regard to their more rapid intellectual improvement. The advantages of this system are so obvious, and have been so fully demonstrated by successful experiment, as to render it unnecessary for us to dwell upon the subject. The Board will only say in view of their own knowledge of facts, as developed in their own Institution, that this system secures a firm constitution and vigorous health—promotes more rapid progress in study—gives habits of activity, diligence and economy—makes practical farmers and mechanics—saves much of the best talent, by furnishing to a great extent, the means of self-education to indigent young men of promise—fits those who are educated for an age of action and enterprise—aids Education Societies, and takes away the popular objection that their beneficiaries are training up in idleness and dependence, and in a word, it furnishes the only means by which a sufficient number of ministers can be educated to preach the gospel to every creature.

The contiguity of Lane Seminary to Cincinnati (being only two miles distant) and the advantages of a good market, gives peculiar facilities, for the successful operations of our Manual Labour system. By the experiment made in this Institution, during the last year, the fact is established, that young men of active and industrious habits, can nearly, if not quite support themselves by their labour, of about three hours in a day. Some of our Students have in this way paid their board, and others, the entire expense of the Institution; while boys and those unaccustomed to labour, have earned from $15 to $30 in 40 weeks. From the above facts, and the following statement of the annual charge of the Seminary, it will be seen, that *young men here enjoy peculiar advantages for self support.*

In the Theological Department.

Board, 40 weeks	$40
Room rent, fuel, light, washing, &c.	10
Tuition gratis	00
Total annual expense	$50

Literary Department.

Board, 40 weeks	$40
Tuition	20
Room rent, fuel, light, washing, &c.	10
Total annual expense	$70

It will be seen that no charge is made for tuition, in the Theological department, which is owing to the fact that the Theological professors are supported by the avails of their professorships. But as we have no professorships endowed in the Literary department, the professors receive their support from the tuition. Several of our Students have not only paid the whole annual expense, $70, of the Literary department, but are now earning by school keeping, or other employments, during our winter vacation of three months, enough to defray the annual expense of their clothing. We rejoice in being thus able to place the means of self-education, to so great an extent, in the power of every young man of active, enterprising and persevering character.

The Board feel the more confidence in the continued success of the Manual Labour department of the Seminary, from the fact that it is under the special supervision and direction of Mr. Simon Stimson, a gentleman of talent, education and persevering activity, who has been for several years a member of the Manual Labour Institution, at Whitesborough, New-York, and is now the steward and superintendant of ours.

As no young men are received into the Institution, but those who produce satisfactory testimonials of good moral character; as a large majority of the Students are hopefully pious; and as all our instructors, will make it a primary object to protect and elevate the moral character of their pupils; the Board believe that parents may send their sons to this Institution, without the painful apprehension that their moral character will be corrupted or destroyed. Illustrative of the character and spirit of our Students, and evincive of the influence under which they are training up, the committee are happy to state, that the young men generally have been warmly engaged in doing good, by promoting the benevolent institutions of the day. By their exertions, eight new Sabbath Schools, in destitute neighborhoods in the vicinity, have been established, taught, and furnished with libraries, while efficient societies have been formed by them, in behalf of the Tract, Missionary, Sabbath School, Temperance, and Colonization Societies, which have raised about $300 for these important Institutions. Owing to the want of more accommodations, it will be a rule of the Institution, until another building is erected, that no applicant under fifteen years of age can be received.

The qualifications for admission, besides a good moral character, are a good knowledge of the common branches of an English education. Each student is required to pay $20 in advance, at the time of entering, to board in commons and to furnish his own room. The term commences the first Wednesday of March, and closes the last week in November, having two short vacations during the summer, of one week each.

All communications designed for the Seminary, should be addressed, post paid, to Rev Amos Blanchard, Cor. Sec'y. Cincinnati. By order of the executive committee.

F. Y. VAIL,
AMOS BLANCHARD, } *Committee.*
ASA MAHAN,

March 1832. The committee are happy in being now able to add, that the Rev. Thomas Cole, late of New Richmond, Ohio, has been appointed professor of Mathematics, and Mr H. Bushnell instructor in the English Preparatory School, and that both have entered upon the discharge of their official duties. The committee have also the pleasure of now announcing to the friends of the Institution who have felt a particular desire to place their sons from 10 to 15 years of age, under our instruction; that the academical department for the accommodation of such youth is now opened, and ready for their reception.

F. Y. VAIL,
A. MAHAN, } *Committee.*
A. BLANCHARD,

Assembly's Board of Education.

CIRCULAR.

Office of the Board of Education, No. 29, Sansom St.
Philadelphia, March 17th, 1832.

As the meeting of the General Assembly is at hand, and we are required by the Constitution to make an annual report to that body of our proceedings, we hereby request all Presbyterial and Synodical Boards, and other auxiliaries throughout the Church, to send up their reports to us on or before the first day of May.

Presbyteries and boards of Synods auxiliary to us may report the doings of the churches within their bounds which are auxiliary to them. Churches directly auxiliary to us, will, of course *report directly* to us.

It is particularly requested also, that the reports be made out in a fair hand, with clearness and fulness; stating the number of youth under the immediate care of the auxiliary, the name, age, progress in knowledge, religious character, place of study, &c. &c.;—the number of auxiliaries, the places where they have been organized; the number of scholarships; the sums subscribed and collected: the prospects of the cause of Education; and whatever else may be important for the parent Board to know, in making out for the General Assembly a faithful report of its operations for the present year.

It is also earnestly desired that collections of annual subscriptions may be now made and sent on through the Delegates to the General Assembly. At this time there is much pressure on the treasury of the Board in redeeming the pledge given last June "to receive all fit applicants however numerous;" and while heavy drafts are continually made on our funds we have received very little from any of our auxiliaries; from most of them *nothing*.—The officers of auxiliary Boards and Societies, Sessions of Churches, and especially our Commissioned Agents, are requested to pay particular attention to carrying these instructions into effect. When a convenient and safe private opportunity does not offer, the reports can be sent by mail.

By order of the Executive Committee.

JOHN BRECKINRIDGE, Cor. Sec'y.

CENTRE COLLEGE.

THE Summer Session of this Institution will commence on Wednesday the 25th of April next, and continue twenty-two weeks. The course of study will be as extensive as in the best regulated Colleges. Tuition fees in the College Classes $30—and in the Preparatory Department, $24, per college year, payable half yearly in advance. Whole expense of board, washing, lodging fuel and lights, estimated not to exceed $100 per annum.

THE FACULTY CONSISTS OF

Rev. **JOHN C. YOUNG**, A. M. President, *Professor of Mental and Moral Philosophy, Logic, Political Economy and Belles Lettres.*

JAMES M. BUCHANAN, A. M. *Professor of Mathematics, &c*

Rev. **WILLIAM L. BRECKINRIDGE**, A. M. *Professor of Ancient Languages.*

THOMAS C. NICHOLS, A. M. *Principal of the Preparatory Department.*

Centre College is situated in the immediate vicinity of Danville, a quiet and retired village, where there are few temptations to seduce young men from their studies, or allure them into vicious habits. The town and surrounding country are remarkably healthy. Danville is ten miles distant from Harrodsburg Springs, the favorite watering-place of persons from the South. The proximity of these Springs, affords to parents from that quarter, a favorable opportunity of occasionally seeing their sons who may be placed here for education.

The fact, that for years past, there has been a very preponderating religious and moral influence in the College, and Village, presents a strong inducement to Parents and Guardians to send their sons and wards to this place, as affording a strong guaranty for the safety of morals, and correctness of habits.

During the last year, a large addition of Philosophical and Chemical Apparatus, has been received from the Eastward.

The Annual Commencement, at which Degrees are conferred, will be held at the close of the Session.

D. G. COWAN, *Secretary.*

Danville, Ky. March 30th, 1832.

The following Papers will give the above three weekly insertions, and forward their accounts for payment. Kentucky Gazettee, Argus, Frankfort, Louisville Advertiser, Orleans Bee, Nashville Banner, Mobile Register, the paper at Greensboro' Ala. Democrat, Huntsville, and the paper of Mr. Marschalk, Washington, Mississippi.

CLASSICAL & SELECT SCHOOL.

Mr. G. Whipple

PROPOSES opening a School, for Males and Females, in the new building, nearly opposite Van Doren's Collegiate Institute.

Having had experience as a Teacher, in one of the best institutions in the State of New-York, he flatters himself he shall be able to give satisfaction to those parents who may entrust him with the education of their children.

TERMS.

Reading, Writing, and Spelling,	$3 50 per qr.
Arithmetic, Book-Keeping, English Grammar, and Geography,	$4 50 "
History, Ancient and Modern, Rhetoric, Logic, &c.	$5 00 "
Natural and Moral Philosophy, Geometry, Algebra, Latin and Greek,	$6 00 "

REFERENCES.

Rev. N. H. Hall,	Dr. J. Scott,
Rev. B. O. Peers,	T. T. Skillman,
J. M. McCalla, Esq.	A. T. Skillman,

The first quarter will commence on Monday the 26th inst.

Lexington, March 12th, 1832. 37-tf.

POETRY.

The Aspiration.

[BY MRS. DODGE.]

Come thoughts of heaven, and let me fling
This changing dream of life away;
On Mercy's pure celestial wing,
Oh, come, bright heralds of that day,
When human toils will all be o'er,
And sorrow sleep to wake no more.

Now perish from this throbbing heart,
The last fond wish that makes life dear;
And oh, may every wish depart,
The last—the last, that binds me here!
Oh, let my thoughts be full of thee,
Eternity! Eternity!

I've grasp'd the world—its transient beam
Flung such a radiance o'er my way—
So bright, so beautiful a dream—
How could I think t'would pass away!
But lo, how vain! its very light
Was full of mildew, pain and blight!

And yet there is some sunlight given
To cheer my path,—so bright, so pure,
'Tis like the very smiles of heaven:
Oh God, my heart would love it more
Than thy commands! Oh, tear apart
The idol of my sinful heart!

Ye dearest, fondest, holiest ties,
That twine around me here below—
Are weights that drag me from the skies;
Oh burst, and let my spirit go!
Still, earth, thou frail and fickle thing,
I love thee in thy perishing!

The cross! to that dear mournful word,
How many precious hopes are given;
In pious hearts what thoughts are stirred,
What visions of an ope'ning heaven!
Dear cross, to thy blest name I flee,
There is no change nor blight in thee!

For the Western Luminary.

Bible Stories for little Children.

NO 6.

As the people could not understand each other after God sent different languages among them, they could not go on with their work; they left off building the city, and many of them went away, and lived in other parts of the world. The city they began to build, was called Babel. A very large city named Babylon, was afterward built there. After the flood, people did not live near as long as they did before; and in about seven or eight hundred years afser, the life of man became almost as short as it is now. God had some wise reason for making the lives of people so much shorter; perhaps it was because he saw the longer men lived, the wickeder they grew. About five hundred years after the flood, God was pleased to make himself known in a remarkable manner, to a man whose name was Abram. He was of the family of Shem, and lived in Chaldea; a country in Asia, east of Canaan, where he afterward lived. God commanded him to leave his father's house, and his own country, and go into a land far away, which he would shew him. At the same time, God told him he would bless him greatly, and make him the father of a great nation, and that in him all the families of the earth should be blessed. The meaning of this is, that Christ the Saviour of the world, who will make all those blessed forever, who believe in him, and love him, should be of the family of Abram. This is the second time that Christ is spoken of in the Bible. The first, you will remember, was in the garden of Eden, just after Adam and Eve had sinned; where God said, the seed of the woman, should bruise the serpent's head. Abram obeyed God; he left his own country, and all his friends, not knowing where he was going, but he knew that what God told him to do, must be for the best.—He took with him Sarai his wife, and Lot his brother's son, whose father was dead. When he came to Canaan, he built an altar, and offered sacrifices to the Lord; and there the Lord appeared to him, and again told him that he would bless him, and would give all that country to his children. For some time, Abram and Lot lived together in Canaan, but as they both had a great many cattle and sheep, they wanted more land than they could well have in one place; and besides this, their servants were not kind to each other. So Abram told Lot, it was better for them to live apart; and that he would go to some other place, if Lot chose to live there; and that he would stay there, if Lot chose to live in some other place. Not far from them, there was a city called Sodom; and as it was pleasant, and well watered, and the ground good, Lot chose to go and live there. But the people of Sodom were very wicked, and Lot had soon reason to be sorry he went to live with them. Abram and his wife, Sarai, were now old, and as they had no children, she desired him to marry another wife—and he did marry her maid, Hagar. *Now*, it is very wrong for a man to have two wives. But the Bible does not tell us, that God had at that time, made a law against it, as he did afterward. And if he had not, it was not as wicked far Abram to have two wives, as it would be for a man now.—Yet it was wrong; for Abram knew that God made but one woman for the first man, and he ought to have known from that, that no man should have more than one wife. This wife of Abram had a son, whose name was Ishmael. Before he was born an angel told his mother, that he should be the father of a great nation, and that they should be a wild people; their hand should be against every man, and every man's hand should be against them. This means, that they should go about from place to place, and should hate all other people, and all other people should hate them. The people that live in Arabia, are supposed to be the children of Ishmael. And they are just what the angel said they should be. People who go there, always try to keep out of their way; for they are sure to rob every one that has any thing they want, if they can. Abram did another wicked thing besides the one I have mentioned. At a time, when he was in Egypt, a country where the people did not fear God, he was afraid if they knew Sarai was his wife, some of them would kill him, that they might marry her; for she was a very beautiful woman. So he said she was his sister. This was very wrong; he should have told the truth, and depended upon God to take care of him. Remember, children, it is always wrong to tell a lie. Some people think, and perhaps you will read in books, that it is right to tell a lie sometimes. But the command of God is, "Thou shalt not bear false witness," or shalt not speak falsely; and not that we must not do it *always*, but may *sometimes*. After Ishmael was born, God changed the name of Abram to Abraham, and that of Sarai, to Sarah. Soon after this, he told Abraham, that because the wickedness of Sodom was great, he designed to destroy it. Abraham prayed that he would not destroy it, if there were fifty good people there; and the Lord said he would not. Abraham then prayed, that it might not be destroyed if there were forty good people there; and the Lord said he would not. Abraham then prayed that it might not be destroyed if there were thirty good people there; and then if there were twenty, and then if there were ten; and God said he would not destroy it if there were even ten good people there. But there were not ten, nor five, nor two. There was only one good man in the city—that was Lot. And Sodom was destroyed, and three other cities with it, in a terrible manner. But I cannot tell you about this, till next week.

I. S. T.

From the Banner of the Church.

Dancing.

There was a time when dancing formed a part of the religious ceremonies of all nations. The Egyptians, Greeks, and Romans practised it in honor of their idols, and the Israelites applied it to the worship of the true God: for we read that Miriam the prophetess, celebrated the praises of the Lord "with timbrels and dances." David "danced before the Lord;" and the exhortation of the Psalmist, in many places, calls upon us to "praise the Lord in the dance." While our Redeemer carries forward the same idea in the beautiful parable of the prodigal son, where it is said that the "elder brother drew near to the house, and heard music and dancing." Very certain it is, therefore, that *religious* dancing possesses ample authority from the oracles of truth, and no Christian can gainsay it.

But we have no warrant for the opinion that the Church, since the coming of Christ, ever practised this ancient usage. And, with the exception of one small sect of modern enthusiasts, no portion of the Christian community has ever recommended the adoption of the Jewish custom. It is manifest, therefore, that the passages which we have quoted, cannot be brought to bear on the present question. The species of dances authorized by the Bible, has been obsolete for nearly 2,000 years; and even if it were not, yet no man can seriously believe that the dancing, which is called an accomplishment in our day, has the slightest trace of a religious character.

It is said, however, to be of service in polishing the exterior—in giving grace and elegance of manner—in affording an innocent and healthful exercise and a valuable recreation to the youthful portion of society; and for these reasons it is contended—aye, and sometimes by the ministers of the sanctuary themselves—that it ought to be considered as an essential branch of finished education. Let us briefly examine these supposed recommendations, that we may understand their real validity.

If it be true that the art of dancing gives grace and elegance of manner, what is the reason that out of the many thousands, of both sexes, who have learned it, at no small cost of time and money, there shoud be so very few who are at all distinguished for their polished deportment? What is the reason that the dancing masters themselves, display in general no elevated model of gentlemanly refinement? What is the reason that when our orators, whether forensic, or parliamentary, or ministerial, exhibit their talents before the public eye, no man can distinguish the result of the elegant accomplishment, in the general grace of their carriage and their gestures? What is the reason that we sometimes behold in the untaught rustic and native Indian, more real dignity and harmony of movement, than was ever produced by the art in question?

The true solution of this difficulty, appears to the author sufficiently manifest. There are peculiar dispositions to external grace, implanted in the nature of some individuals, so that they display a remarkable degree of it, under the most unfavourable kind of cultivation. And just as it would be very unfair reasoning to contend, that because a few savages are dignified and graceful, therefore their mode of life must be best adapted to the acquisition of external dignity and grace; so it is equally unfair to argue that because a few who have learned dancing are eminently polished, therefore dancing is an essential requisite to a gentlemanly deportment. The fact is, that the effort made in genteel society to form the manners, by parents attending to the walk, carriage, and general position of their children, and still more the imitative propensity of all, to catch the manners of those with whom they commonly associate; these are the real agents in producing the actual result. Seldom if ever, does the dancing school polish those, whose ordinary companionships are vulgar. And still more rarely shall we find those who are accustomed to refined society, deficient in the general average of that external grace which characterizes the gentleman. We dispute not that young persons ought to be taught to walk—to hold themselves erect—perform with propriety the customary modes of salutation—and to avoid all awkwardness of gesture or position. But we are very confident that these may be acquired, far better, by the general superintendence of the parent, and by mixing in due time with good society, than by the dancing school: while all beyond this, in the higher departments of personal grace, is not so much a subject for the dancer, as for the rhetorician. Happy indeed should we esteem it for the department of the graces, if the schools of dancing could be turned into schools of rhetoric. The admirers of oratory would gain almost as much in personal accomplishment, as society would lose in folly.

As to the utility of dancing in affording an innocent and healthful exercise, and a valuable recreation, we deny the propositon in all its parts. We do not say what it might be, if practised only for the purpose of exercise and recreation; but we must take it as it is always practised in fact, viz: for the simple purpose of pleasure. Hence arise all those adjuncts of dress, and decoration, and festivity, and enlivening musick, and gay company, which really furnish the excitement and constitute the charm. Deprive it of these, and no man ned be troubled to prove its puerility. And just as it is in these things that mankind find the fascination, so it is in these that the serious danger lies; for here is the temptation which spreads its allurements in such wise, as to address the passions, by every avenue of sense; which kindles personal vanity, and excites the appetite for admiration; which not unfrequently, calls forth feelings of envy, spleen and jealous competition; and sometimes produces the temptation to anger, hatred, and revenge.

We see nothing, therefore, in the arguments commonly relied on, in favour of dancing, as now practised in Christian communities. And we should exclude it from Christian education. First, because all the advantages which it promises, in the formation of manners and the attainment of personal grace, can be far better secured in a safer way within the power of parents and teachers in general. Secondly, because it is a waste of time and money, and a fearful absorber of the youthful mind, leading to the premature excitement of the passions, drawing away the thoughts from all sober and useful application, and casting a shade of dullness and disgust, over the solid and serious objects of human life. Thirdly, because it is dangerous to bodily health, and to Christian morality, and utterly hostile to the influence of spiritual truth. For evident it must be to all, that there is but one path to heaven; that this must be trodden alike by ministers and people; and that if Christ and his Apostles were again on the earth, no Christian congregation could be tolerated in any recreation which might not be enjoyed in their fellowship. But what mind can contemplate the idea of associating the Redeemer or the Apostles, with the gay frivolity of fashion? Nay who could endure to see the present ministers of Christ, engaged in the follies of the ball room? And if it be so utterly incongruous in the ministerial character, how can it be consistent in those who profess to be seeking the same holiness, and who hope to attain the same celestial kingdom of pure and spiritual bliss?

THEOPHILUS.

Politeness.

True politeness is that graceful and easy flow of good manners, and kind, respectful language, which is characteristic of a virtuous, well informed, and affectionate heart. As true politeness has its seat in the heart, I am inclined to think that the person who is destitute of so amiable a quality, is deficient in the exercise of a tender and benevolent regard for his fellow creatures; for those endearing accomplishments, and condescending manners, which flow from a philanthropic sensibility of the heart, bespeak an open hearted benevolence and affection, which never existed in the breast of an unmanly, clownish, self-willed genteelist. I mean, that those who disdain to make any improvement in their manners and conversation, when they are as rough and uncomely as the ragged rocks which form the pending cliffs of a towering mountain, lack that grand principle of generous feeling which renders a man amiable in the society of his friends.

The manners which flow from the heart, bear the impress of its ruling principle, and display the tendency of the main spring of action in the soul: so by linking together both ends of the chain there appears a striking affinity between external manners and the internal furniture of the heart.

But the question is, why is politeness so much discarded, not only by the indecent clown, but by a large portion of the honest and warm hearted citizens of our community? The fact is, it exists more in name than in reality. Its very features are mangled and distorted; insomuch that it is seldom seen in its native comeliness. It is often rendered a mere heap of fictitious nonsense by the artificial cunning of a conceited fop. The uncouth manners, unmeaning phrases, and unnatural gestures of the hollow-hearted coxcomb, have rendered the very name of politeness to sound contemptible in the ear of many honest men. But a person of virtuous discernment can distinguish false, from true politeness.

Borrowed politeness and counterfeit complaisance are strings too stiff to tie the hearts of friends together in any bonds of lasting union. True friendship can never be conciliated, nor sustained, by inducements so weak and vague.

D. BUDRICK.

A Happy Death.

The Rev. Wm. S. Potts, of St. Louis, Missouri, in writing to a young friend, under date of Jan. 19th, says: "I fear that these repeated shocks will finally shake the clay tabernacle so as to render it untenantable. But what then? It will return to dust; and it soon must, whether shaken now or not. I last evening witnessed a scene that almost put me in love with death. A dear lamb of my flock, a professor of but two years' standing, went to Heaven almost like Elijah. Just before she departed, she called me to her and said, "Happy! I am very happy. I have seen *home*." We were accustomed to speak to each other of heaven as home. "I have seen my Saviour," she added; and then fearing I might think her delirious, she asked me, "Do you believe me?" Afterwards she said, "Directly—I shall go directly—as soon as they are ready to carry me."

"Dear, sainted spirit, when a little after I saw her calm, serene and heavenly countenance from which the spirit has fled, I could not but feel that it would be a matter of joy if I could exchange places with her. Never did I so see the Saviour's hand extended to pluck away the sting of death. I have felt ever since a double courage in my work. Let us all be ready."

From the Western Recorder.

Remarkable interposition of Providence.

It has seldom been our lot to record a more wonderful preservation of life, than is given in the following account, communicated by *J. R. Swan*, Esq. of Columbus, Ohio, to Mr. *Brayton*, of Western, in this county.

COLUMBUS, *Feb.* 16, 1832.

Mr. Theodore D. Weld came here yesterday (Wednesday). The Legislature adjourned last Monday; consequently he was disappointed in not being able to present the object of his tour to them.

The country is flooded by rains, and the streams, at least the Scioto, have not risen so high since 1807. The stages are two horse *lumber waggons*, with four horses. On Friday night last, the 10th inst. Mr. Weld, with one other passenger and two stage drivers, attemted to cross Allum creek, a few miles east of Columbus. The horses plunged in, and were instantly swimming; the waggon tilted and threw the other passenger and the drivers upon one side, and they were washed upon the shore. Mr. Weld was thrown near the axletree and caught hold of the *upright*. The driver jerked his horses s as to bring the leaders up the stream, as there was but one place where they could swim out, and they were rapidly floating down the swift current.—This movement threw every thing into confusion. Mr. Weld found himself near the heads of the leaders, and they (being *martingaled*, so that their heads were drawn into the water) were plunging and struggling in the stream. To avoid being struck by them, he attempted to seize them by the head-stall—was struck down, and came up between the wheel-horses and the leaders. He was again struck down, and again rose in the midst of the mass of horses and waggon, and found himself entangled. Having struggled for some time, and discoverning that the lines, or whatever else it was that bound him, were giving away, he caught hold of the head-stall of one of the horses, and placing one foot upon the breast of the horse, cleared himself, and began to swim down the stream. It was about midnight, and the moon had set; but there was sufficient light to see that the bank was steep, and afforded no place to ascend it. He continued to swim down the stream about a quarter of a mile, when he saw a place that seemed to promise a sloping bank. He made for it, and on reaching it, found a place where the torrent had washed under a hill; and there was no means of obtaining rest, except by seizing upon roots which projected from under the bank. He seized upon a root, but was soon washed away by the rapid current. He then went down for a considerable distance, and perceiving on the other side a place at which he might escape, he made almost a death struggle to reach it. It was however, in vain; the current washed him past it. He was now almost exhausted, having gone down about a mile, and having been thrown into a whirlpool, where one of his legs was struck by a log or rock, which rendered it useless in swimming; and being encumbered with his cloak, surtout, overhauls, and overshoes. He threw off his cloak, and (swimming on his back) endeavored to take off his surtout. This he found he could not do. He then tore the front of it; and finding that he could not thus divest himself of it, he seized the skirts, one in each hand, and tore it up the back but finally gave it up. He then pushed off his overshoes, and endeavored to get off his boots. He partly succeeded; but they were so much soaked, and his feet having swelled, he was unable to rid himself of them. He continued to go down the stream without any other effort than that of keeping himself above the water, until he saw a tree which had fallen from the bank into the stream. He put forth all his strength to reach it, and was barely able to get hold of one of its branches. It was covered with ice; his hand slipped: He caught another branch; but his hands having lost all their power, he could hold on but a moment. At this instant he saw some bushes at a short distance, to which he immediately swam, and then for the first time put his feet upon the bottom of the creek. The water was up to his waist; and looking about, he discovered that the bank was about five feet perpendicular height, and that his only foothold and place of safety was where he then was standing in the water. He could see no light; nothing but an untouched and solitary wilderness around him. He thought it useless to cry for help in that dead hour of night. He was more than a mile from the place where he fell into the stream, and was chilled through and exhausted. He endeavored, however, to cry for help; he could at first hardly raise the sound of his voice; but was at length able to cry out. He cried for help, and listened, and cried and listened, until he was entirely exhausted. No sound was heard to answer him. He had lost all feeling in his limbs—was in no pain; his eye sight began to fail, and he could no longer hear the roar of the waters. He knew he was dying; but had presence of mind enough to lean over upon the bushes, so that his body might not be swept away by the current. The last ray of reason finally left him and he had passed the last conscious struggle of life with death. His last reccollection was an indistinct vision of light and faces; and when he again opened his eyes, he was lying upon a bed, and the pitying, compassionate face of a woman was before him. Nearly a quarter of a mile from where his cry of help was raised, this woman had heard and been awakened by it. She awoke her husband. It was then half past two o'clock in the morning; and the man getting together other neighbors, they started in search of him. He had ceased to cry, and the men having got a canoe, crossed the creek: But being unable, on account of the current, to go up to it, left their canoe, and searching the bank, found Mr. Weld leaning upon the bushes senseless.—They were barely able to reach over the bank, and get hold of the collar of his coat, so as to raise him up. They took him to a cabin, and in about an hour, by friction, &c. brought back life.

Mr. Weld stayed with the woman I mentioned, and her husband, five days, and tells me that he could not have been treated more kindly by his dearest relatives. He says that he shall ever after this love a log cabin; and the compassionate and anxious look of Mrs. Patch, when he first opened his eyes, will never be forgotten.—He had, when here yesterday, entirely recovered, except that the entremities of his fingers, and the muscles of his feet, were still numb, and retained a peculiar prickly sensation. He lost about two thirds of his baggage, and many of his papers, but none of his money. He started this morning for Cincinnati.

The bill appropriating $200,000 for the colonization of free negroes and mulattoes, has passed the Maryland House of Delegates, by a respectable majority. Southern gentlemen with whom we have conversed, says the Journal of Commerce, attach great importance to these movements, and consider them as introducing a new era in the history of the country. They are of opinion that the South, en masse, will ere-long not only admit, but seek an appropriation from the national treasury to aid them in the work.

It appears from an official statement recently submitted to Congress, that the amount of annuities and treaty stipulations now payable by the Government of the United States to the different Indian tribes is $321,320 viz permanent annuities $142,525, limited do. $138,825, for purposes of education $24,500, treaty stipulations $25,470.

WATCHES, CLOCKS, &c.

THE Subscriber takes this method of notifying the public, that he has located himself permanently in the town of Versailles, for the purpose of carrying on the

Watch and Clock Business.

He will repair all kind of Watches and Clocks carefully, and warrant their performances. He will also manufacture and keep on hand a good assortment of *SILVER WARE AND JEWELLERY*. Persons entrusting him with their work shall have it done with neatness and with punctuality.

W. W. NOURSE.

Versailles, Ky. February 11th, 1832.—33-tf.

Sunday School Books.

AN ample supply of the above Books will be kept at the American Sunday School Union Depository on 5th cross street, between Main and Market sts. and opposite Beer's Tavern, Louisville, Ky by

JOHN PAGE SMITH, Book Agent.

March 1st, 1832.

☞ Printers in the West, friendly to the Sunday School cause, are requested to publish the above notice in their papers.

Calvinistic Magazine.

THE four first volumes of the Calvinistic Magazine, can be had at the Book Store of A. T SKILLMAN. Price $1 per vol. to those who take all the four volumes. $1 25 to those who take a single volume.

Lex. Oct. 12, 1831. 15-tf.

SHELBY FEMALE ACADEMY.

THE third quarter of this institution will commence on Monday the 5th inst. The teachers of this Seminary have had a long experience in the instruction of youth, and they think it only necessary to offer their pledge that they will, as heretofore, most faithfully endeavour to discharge their obligations to the public. With respect to accommodations and the advantages afforded to our pupils by means of apparatus for illustration, &c., parents and guardians are respectfully invited to visit the Academy and judge for themselves, whether they are not *at least* equal to any similar institution in this city.

The terms of this institution are

For board, and all other expenses, including *pew rent* and use of the piano, $30 per qr. of 12 weeks.
For the first class, including chemical substances, &c. $8 per qr.
For the second class, including several studies combined with the first class, $6 per qr. For all others $4 per qr.
In the preparatory school $2 50 are charged per qr.
For instruction on the piano $10 per qr.
For French, by an accomplished teacher $8 per qr.
For drawing and painting 8 " "
12 1-2 cents per qr. will be charged for quills, ink, slate-pencils, &c.

Reasonable deduction will be made for absence caused by sickness. Those who choose to have their daughters attend but half the day will be charged but half price, except in music, drawing and French.

J. WARD, *Principal*.

Feb 1st. 1832. 31-tf.

"It is easier to promise than to perform."—*Old Proverb*.

JOHN M. HEWETT,

TRUSS, BANDAGE, RIDING GIRDLE, AND SUSPENDER MANUFACTURER,

Opposite Washington Hotel, Corner of Short and Main-cross Streets, Lexington, Ky.

TRUSSES of all descriptions for every kind of rupture. Suspensory or scrotal bandages. Riding Girdles of all kinds (with and without springs,) with private pockets, Medical Pocket Cases for phials or Instruments. Ladies' and Gentlemen's Back-stays Silk, Morocco, and Buck-skin Suspenders, a large assortment upon an improved principle. Female or Parturition Bandages. Uterine Compress Bandages, a late invention, of great importance to those who practice Midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

The above articles will be sold low for cash, wholesal or retail.

Lexington, November 30, 1831. 22-tf.

TEMPERANCE TAVERN.

FOR the satisfaction and information of those that have patronized my house heretofore as a house of entertainment, and also that those who may think of calling on me in future may not be disappointed, I take this method of informing the public that I no longer keep in my house, as a beverage, any description of ardent spirits, as I do conscientiously consider the use of them not only unnecessary, but injurious, to the social, civil, and religious interests of the human family, both as it respects their temporal and eternal interests.

G. H. BRISCOE.

Mercer County, Ky. Oct. 10, 1831. 15-tf

FOR SALE,

A FARM, containing near one hundred and forty acres of good land, lying in the vicinity of Nicholasville, Jessamine county, on which is an elegant brick house, and other necessary improvements, and a good apple orchard. Persons wishing to purchase, are requested to make immediate application. For further particulars apply to the owner on the premises.

JOHN L. PRICE.

Feb. 20th, 1832. 35-3m

MERCHANT TAILORS'

FASHIONABLE STORE.

Williams & Wilson,

HAVE just received from the Eastward, in addition to their former stock, a splendid assortment of Fall and Winte goods, consisting of

London Blue, Black, Olive, Green, Brown, Clare Mulberry, Gray, Drab, &c. Fancy coloured Cassimeres of various descriptions; New style Lyons' cu figured silk velvet vestings; Fancy silk vestings of various descriptions; fashionable, plain, and fancy cravats, gloves, &c., Fancy silk pocket handkerchiefs suspenders, stocks, shirt collars, &c.

All of which they will sell low for cash. They pledge themselves that their work shall be executed in a manner not inferior to any in the United States. They return their thanks to their friends for their liberal patronage, and earnestly solicit them to call and examine for themselves All orders from a distance will be thankfully received and promptly attended to. Paris, London, New York, and Philadelphia Fashions just received. Employers wishing to obtain A. F. Saguezs' paten system of cutting, from New York, or report of Fashions, can obtain it of us as we are his Agents.

N. B. To journeymen the highest prices will be given.

Lexington, Sept. 20, 1831. 12-tf.

A FEMALE SCHOOL

HAS been opened under the superintendance of the subscr ber, in the house adjoining the first Presbyterian Church So much of my Philosophical and Chemical apparatus, as may be necessary, together with Globes and Maps, will be taken into the School. All the useful parts of a complete education will be taught. Tuition $35 per year for all the classes except such as are simply taught reading, writing, geography and arithmetic; for those tuition will be $25. Stationary will be a extra charge. Payment to be made quarterly.

JAMES BLYTHE.

Lexington, April 4th, 1831. 40-tf.

NEW GOODS.

THE Subscriber is now receiving and opening, direct from Philadelphia, a large and splendid assortment of

New Goods;

Selected by himself, from the latest eastern arrivals. Al of which will be sold as low for

Cash, Linen, Feathers and Wool,

as they can be afforded. His friends and customers are respectfully invited to call and examine his goods.

THOS. C. OREAR.

N. B.—*White Lead, by the single keg or quantity, for sale*

Lexington, Ky. May 11, 1830. 45-tf.

NEW GOODS.

THE subscriber is now opening at his Store in Lexington opposite the Court-house, a very extensive stock of

MERCHANDIZE;

To which he invites the attention of his friends and the public in general. His Goods were selected by himself, from the latest arrivals in *Philadelphia*, and consist of the most desirable style for the present and coming seasons. The goods were purchased on good terms, and he pledges himself to afford *great* inducements to purchasers, as he will not be undersold by any house in Lexington.

Approved country produce and cash taken in exchange for goods.

G. CHRISTY.

Lexington September, 7 1831. 10-tf.

THE WESTERN LUMINARY.

TERMS.

Two Dollars and Fifty Cents per annum, payable within the year,—or *Two Dollars*, if paid in advance, or within the first six months.

☞ Arrearages must be paid before the paper can be discontinued.

☞ Persons procuring five new subscribers, and paying for them in advance, shall be entitled to a sixth copy gratis.

☞ All communications must be post paid, except letters from Agents remitting subscriptions.

☞ All Postmasters, who are so obliging as to act as Agents shall have the paper sent to them without charge

☞ Advertisements inserted at the usual rate.